

A
S E R M O N

Preach'd on

St. *MATTHEW's DAY*,

A T

CHRIST's CHURCH,

Before the Right Honourable

Sir *WILLIAM GORE*, Kt.
LORD MAYOR

T H E

ALDERMEN and GOVERNOURS

O F T H E

Several *HOSPITALS*

O F T H E

CITY of LONDON.

With an *Apology* for the Orphans of *Christ's Hospital*.

By Mr. *JOSHUA BARNES*, B. D.
The *Queen's Majesty's Professor* of the Greek Language,
in the University of *Cambridge*.

LONDON, Printed by *J. Matthews*, for George Sawbridge,
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John Glover his Book

May the 4th 1716

Ex: Dono:

John. 

ST. WILLIAM GORE, M.
LORD MAYOR

ALDERMEN & COUNCILLORS

OF THE

CHURCH OF ST. WILLIAM

OF THE

CITY OF LONDON

With an Appendix for the Report of the Hospital

BY M. RICHARD BARNES, B. D.

The Quaker's Religion, of the City & Language
in the University of Cambridge

Printed by J. Sturges, for George Smith Esq.
at the ... in ... MDCCLXVI

TO THE
Right Honourable the
LORD MAYOR,
AND THE
Court of ALDERMEN,

Particularly to the
Honourable the **PRESIDENT,**
THE
Worshipful the **TREASURER,**

And the rest of the

Governours of the *Royal and Antient*
Foundation of *Christ's Hospital;*

Together with the
Governours of all the other *Hospitals*

IN THE
CITY of LONDON.

THIS *Sermon*, which lately had
your Audience from the *Pulpit*,
in Obedience to your *Commands*,
since Received, I now again Present
unto

The Epistle Dedicatory.

unto Your Favourable Acceptance from the *Press*; together with a Voluntary *Addition* of a particular *Discourse*, which, having *Occasionally* mentioned in the *Sermon*, I found proper to *Annex* also thereto: And, tho' thereby something retarded in *Execution* of Your *Orders*; yet I hope, from Your *Clemency* to be excused for the sake of my *Good Intention*.

Heartily Praying unto *Almighty God*, for a *Blessing* upon this *Great* and *Antient City*, and upon *Your Selves*, the *Most Worthy*, and *Eminent Heads*, and *Members* thereof; and also *Praying* for all the several *Hospitals*, especially for that of *Christ's Hospital*, to which *I thankfully Owe my Education*; and that *You* may all long *Continue* an *Ornament* to this *City*, a *Prop* and
Support

The Epistle Dedicatory.

*Support to the Church of England, as by
Law Established, to the Glory of God,
to the Honour of the Nation, and the
Service of the Queen's Most Excellent
Majesty, I Remain,*

My Lord,

And Gentlemen,

Your

Most Obliged,

Humble Servant,

Josua Barnes.

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A
S E R M O N

Preach'd on

St. *Matthew's* Day, &c.

St. MATTHEW Chap. 9. Ver. 9.

And as Jesus passed forth from thence, He saw a Man, named Matthew, sitting at the Receipt of Custom: And he said unto him, Follow me. And he arose and followed him.

WELL hath the Church of God all along endeavour'd to preserve the Memories of Patriarchs, Apostles, Prophets and other Holy Men, and also Women, Servants of God, and in their several Ages, burning and shining Lights of the World, by embalming their Names with anniversary Honours; by appointing Festivals and other Memorials of them in the Church, and by Recording them in the unalterable *Diptychs* of their Minds: not so much to pay unto *them* the just Respects due unto their exemplary Piety, ardent Zeal, and fruitful Doctrine, as thereby indeed to Honour and Praise God Almighty, the Fountain of all Good and Grace, in and for these his Saints and Servants, departed this Life in his Faith and Fear; and also to stir up in the Living, by such honourable and publick Remembrances of the Dead, a Desire to imitate such illustrious Predecessors; who by constantly treading the rugged Path of Vertue and Piety in their Days, have now attain'd unto that Glory, and

B

that

that Repose, that Crown, and that Kingdom, after which we ought all most earnestly to Aspire.

This antient, laudable and useful Practice of the Church, is well Warranted, if not absolutely enjoin'd, by the Scripture it self, (*) Psal. 112. which is the *Lamp and Guide* thereof: For so the (*) *Holy Psalmist*, *The Righteous shall be had in everlasting Remembrance.* And *Proverbs* Ch. 10. Ver. 7. *The Memory of the Just is Blessed; but the Name of the Wicked shall Rot.* And *Isaiah* Ch. 4. Ver. 16. *From the uttermost Parts of the Earth, have we heard Songs, even Glory to the Righteous.* And again, *Daniel* Ch. 12 Ver. 3. *And they, that be Wise, shall shine, as the Brightness of the Firmament, and they, that turn many to Righteousness, as the Stars for evermore.* And surely these *Apostles*, and *Prophets*, and *Patriarchs* were Wise, even in the strictest Sence, being so plentifully endued with heavenly Wisdom; without which all other is but *Poor*, and *Naked*, and *Foolish*; and these also in an especial Manner, by Publishing and Preaching abroad the Wisdom of God, turn'd many unto Righteousness; from whom, by a godly Succession of others, We also our selves have receiv'd the Word of Life; and therefore next unto God, who sent them, we are to esteem them *Worthy of all Honour*, especially when the very Honour, which we pay unto their Memory hereby, is by no means terminated in them, but ultimately returns to God himself, who alone is truly Blessed and Prais'd for ever; and also is of great Advantage to our selves and the whole Congregation of *Christian* People; which is thereby encourag'd, and influenc'd, and inflam'd with a pious Emulation of Imitating their Vertues, from whose laudable and well-spent Lives, we take occasion at such times to meet together, to rejoyce and to praise their and our heavenly Father.

This Day is by the Church set apart, to the Honour of God Almighty, for his servant St. Matthew, whom Tradition delivers to have been Martyr'd, as at this time, and the History of whose Conversion is therefore Read in the Gospel, appointed for the Day. It begins thus — And as Jesus passed forth from thence, he saw a Man, named Matthew, sitting at the Receipt of Custom: And he saith unto him, Follow me; And he Arose and Followed him. From which Words, having respect to the Season, I shall speak to these Five Heads,

I. Enquire a little into the History of St. Matthew, as to his Person, Condition and Circumstances of Life, as far as the Light of Scripture, and Authentick Ecclesiastical Memorials will inform us.

- II. I shall take Notice of the Exceeding Goodness of our Blessed Saviour to poor Sinners, intimated in these Words, And he said unto him, Follow me.
- III. I shall endeavour to Improve this Consideration of God's Love unto us, by shewing, how, in Imitation thereof, we are to Love the Brethren.
- IV. I shall shew the great Efficacy of Christ's Call, which could of a sudden make so great a Change, as of a Publican to make an Apostle, from these Words, And he Arose and Follow'd him.
- V. And lastly, I shall propose the great Example of Matthew's Humility, which he shew'd in acknowledging his former vile Condition, by openly confessing himself to have been a Publican, that is, One of the worst of Men.
- I. And First, a little for the History of St. Matthew, as to his Person, Condition, and Circumstances of Life, as far as Scripture, or Authentick History will allow: For as, for that Arabick Writer of his Life, extant in Kirstenius, as also Ahdias Babylonius his supposititious Book of the Apostles, with Dorotheus, and other uncertain Traditions, we refer the Curious to Dr. Cave's Book of the Lives of the Apostles, and to Conradus Dieterichus his solemn Discourse on the Festivals of Saints: but above all to (a) Nicephorus, who is wonderful in Describing the Passion and last Exit of this famous Evangelist. But we dare not mix any doubtful Matter, with those Divine Truths, which we have undertaken to Declare: This is certain and either confirm'd by Scripture, or by due Consequence deduced from thence, that St. Matthew before this his Conversion, was a considerable Person, among the Jews, otherwise nam'd also Levi, the Son of (b) Alphaeus, but of no good Name; for indeed no Publican was in any tolerable esteem among the Jews. He is supposed to have been a Prince of the Publicans, whom the Syrians call Resh-Gabbae, the Chief or Head of the Toll; other common Publicans being call'd Gabbains, from whence it may be, our Word, Gabel, a Tax, is deriv'd. He is supposed to have sat in his Custom-house near Capernaum, by the Sea of Galilee, gathering the Customs of Commodities, brought that way by Sea, and the Toll, which Passengers were to Pay, that went by Water; whence he is call'd in the Hebrew Gospel set forth by Munster, (c) B A A L A B A R A H, the Lord of the Passage, instead of Publican, because he gave Tickets to Passengers, who had thus paid their appointed Toll. However therefore for their Ability, they might be Respected among the Romans, so that none under a Knight might be of that Office, with them; yet it is certain, that among the Jews and Greeks too, they were look'd upon, as scandalous Persons and Men of evil Fame; for their unconscionable

(a) Ecclesiast. Histor. l. 21. c. 41. fol. 203. ad fol. 205.

(b) Mark. c. 2. v. 14.

בעל עברה

A Sermon Preach'd

Extortion and Worldly-mindedness. Of the *Jews* we have seen, and shall yet further see by and by; of the *Greeks* this famous Verse is a sufficient Instance,

Καὴν τέλῳ ἤροῦτο τοῖς Ὀρωπίοις
Πάντες τελῶναι, πάντες εἰσὶν ἄρπαγας.

An Evil Curse upon th' Oropians fall!
For they are Publicans and Harpyes all.

(a) De Pudi-
citiâ c. 7.

(b) Luke 19.
v. 9.

(c) פְּרִישִׁים

(d) Hebraice
vid. apud D.
Cave.

(e) Matth.
18. 17.

And on this Account it is, that (a) *Tertullian* concludes, all the *Publicans* were *Gentiles* by Birth; but *St. Jerome* refutes him by this Instance of *Matthew* and others, who being of the *Circumcision* were yet *Publicans*; and our Saviour says expressly of *Zachæus*, the *Publican*, (b) *This day is Salvation come to this House; For that he also is the Son of Abraham.* However, as we said before, the *Jews* held such Men in so low esteem, that they term'd them (c) *Pariseim*, which properly signifies such *Thieves* who break down Walls, Doors, or Hedges, to Steal, the Worst of *Felons*; because these *Publicans* seem'd to them to Break the Privileges of the Sanctuary of the *Jewish* Liberty, of which that People mightily boasted, and again to open a Way to Slavery unto the Brethren; whereas they, being of the Stock of *Abraham*, were of the *Free-woman*, Free-born; and so ow'd nothing to any Body; but only Tithes to God: Insomuch, that the *Jews* had this disdainful Proverb among them, (d) *Take not a Wife, out of the Family of the Publicans; for they are all Publicans, that is, Thieves, Robbers, and Men of no Conscience.* To which our Saviour himself alludes, when he says, (e) *If he neglects to hear the Church, let him be unto thee, as an Heathen and a Publican.* For the *Jews*, however now Subject to the *Roman* Yoke, when they were compell'd to pay Toll and Tribute, yet look'd upon it, as an abominable thing, for any of their own Brethren to serve in this shameful and odious Matter, and excluded all such from publick Offices of Profit or Honour in their own Church or State. But not so thought our Lord, not so the most Meek *Jesus*, that most wise Judge of all the World. He scruples not to call even this *Publican* to himself, to make him a Friend and a Disciple, an Apostle and Evangelist of his. And he, even this poor *Publican*, however others, his Brethren, judg'd of him, no sooner heard this Powerful and Efficacious Call of God, but with a Ready, Cheerful and Faithful Mind, He Arose and followed him, bidding farewell to his Office of Receipt, to his gainful Trade, and to all the vain Profits and Cares of the World together.

Nor

Nor must we here forget the great Candor and Ingenuity of our new Disciple, who in his own enumeration of the *Apostles*, calls himself, (a) *Matthew the Publican*, and ranks *Thomas* before himself, (a) *Matth.* which none of the other *Evangelists* do; whereupon *St. Jerome* *C. 10. V. 3.* (and from him *Dr. Cave*) has observ'd unto us, (b) *That the other Evangelists, in ordering of the Names, do still put Matthew first, then Thomas; but he himself places Thomas first, and calls himself a Publican; that where Sin had abounded, there Grace might also abound. And again, (c) Though the other Evangelists out of a due Respect and Honour to Matthew himself, according to that of Solomon, The Righteous accuseth himself, Names himself both Matthew and a Publican. And again, (d) The other Evangelists do not so much, as Ascribe unto him the Name of Publican; least by remembering his former Conversation, they should seem to cast a reflection upon another Evangelist: Wherefore his proper and known Name they mention not, but only call him Levi: But he himself flings open his own Heart, and sets down the plain Matter with all its Circumstances, with his own proper and common Name unto it. Whence we have this Example, offer'd to our Imitation, to open our own Bosoms with Repentance before God, and Sincerely to lay our selves naked and open before him, with whom we have to do; but to behave our selves gently, with great Modesty, Compassion and Tenderneſs to our Brethren; who have Recovered of their Slips and Repented of their Follies, and have Amended their Ways; nor any more to upbraid them of what is past; but rather to Commend and Esteem them for their present laudable Conversation; which surely is no more, than what Religion it self requires, as also the Example of all good Men Recommends unto our Practice, not to mention the Custom of all Nations, not altogether barbarous; nor to enforce an Argument from Equity and common Civility, and even the Proverb of the Jews, which says, If any Man Repents, let no Man say unto him, Remember thy former Works. Nay, Rabbi Kimchi on *Isaiah C. 57. V. 19.* says, (e) *That a Repenting Man is of greater Esteem in the Sight of God, than one that never fell away.* Like that of our Saviour, * *Joy shall be in Heaven over one Sinner that Repenteth, more, than over ninety and nine Just Persons, that need no Repentance.* And God himself, the Author of all Goodness, Reason, Justice, Law and Religion, approves of this Moderation toward converted Sinners, † *If the Wicked Man will, turn from all his Sins, that he hath Committed,* † *Ezekiel.**

(b) *Ceteri Evangelistæ in conjunctione Nominum, Primum ponunt Matthæum, &c. vid. Ecclesiasticas meas Lectiones, Prælect. xii. §. v.*

(c) *Quamvis ceteri Evangelistæ propter Verecundiam & honorem Matthæi, noluerunt eum nomine appellare vulgato, sed dixerunt Levi; duplici enim vocabulo fuit: Ipse tamen Matthæus, secundum illud Solomonis, Justus est accusator sui, Matthæum se & Publicanum nominat. Idem Hieronym. Ser. 28.*

(d) *Hieronym. Comment. in Matth. c. 10. p. 29. Tom. ix. D. Cave fol. 134. &c.*

(e) *Original vid. J. Greg. p. 131. Luke c. 19. v. 7.*

† *Ezekiel. and 18. v. 21.*

and keep all my Statutes, and do that, which is lawful and right, he shall surely Live; he shall not dye. All his Transgressions, that he hath Committed, they shall not be mentioned unto him. Here God Almighty gives both an Example and Command, how little soever the Practice thereof is found among Christians, whose Badge ought to be Charity; however Unkindly, and Unchristianly they wrong one another. But this by the by, tho' not without its use neither.

And thus did our heavenly-minded Apostle, at the Call of our Lord, presently lay by all the Concerns of his scandalous Profession; and, of an Avaritious and Infamous Publican, or, as (a) Chrysologus calls him, a Doctor of Usury and Avarice, became at length a most Devout and Glorious Apostle and Evangelist.

He is said to have wrote his Gospel, whilst St. Peter and St. Paul were laying the Foundation of the Church at Rome, among the Gentiles, as (b) Eusebius, in his Ecclesiastical History, gathers out of Ire-

naeus; tho' in the Chronicles, that bear the Name of the same Eusebius, he is said, to have wrote it in the Third Year of Caligula: Others say, about the time of the Persecution of Stephen the Proto-Martyr. But that it was first written in Hebrew, and afterwards turn'd into Greek by some one of the Apostles, or Apostolical Men, is the common Opinion of the Ancients. Epiphanius witnesseth, that the Nazareans, who are said to inhabit Beroa, the same with Pella in Macedonia, once the Receptracle of the Christians of Cœlosyria and Decapolis, during the Siege of Jerusalem, had in their Keeping the

genuine and complete Original Copy thereof; and (c) Eusebius says, That when Pantenus, a Man famous for his Profession of the Stoick Philosophy, but much more afterwards for his hearty Affection to Christianity, being, in a Devout and Zealous Imitation of the Apo-

stles, inflam'd with a Desire to propagate the Christian Religion, even unto the Eastern Countreys, was come with that Design into the Indies, there, among some, who yet retain'd the Knowledge of

Christ, he found (d) St. Matthew's Gospel in Hebrew, left there, as the Tradition was, by St. Bartholomew, when he preach'd the Gospel to those Nations; which Copy the said Pantenus afterwards

brought entire to Alexandria. It is (e) also affirmed, that, Ann. Dom. 485. a Copy of this Gospel was dug up and found in the Grave of Barnabas in Cyprus, transcrib'd, as is said, with his own Hand. St.

Jerome (f) affirms, That in the Library of Casarea he himself found and transcrib'd the Hebrew Gospel of St. Matthew, and that

very Copy is suppos'd to be the same, which Munster put forth with a Latine Version in our Grandfather's Days; but most Learned Men agree, That the true Hebrew Copy of St. Matthew is now lost, and

that this, at the best, is but a corrupted and interpolated One, as (g) Casaubon and Dr. Cave have observed. There

(a) Serm. 28.
Doctorem su-
perbiae & Avar-
itiae.

(b) Euseb. Ec-
clesiast. Hist.
l. 5.

(c) Eccl. Hist.
l. 5. c. 10. Vid.
Baron. ad An.
185.

(d) Dr. Cave,
in Vita D. Bar-
tholomæi. §. 4.
& Du Pin. Ec-
clesiast. Hist.
Centur. 3. fol.
62.

(e) Dr. Cave,
Vita D. Matth.
ad fin. ex The-
odori Lect. Col-
lect. l. 2. non
longe ab initio
p. 184.

(f) Hieronym.
in Catalog.
Scriptor. Eccl.

(g) Exercit. Ba-
ron. l.

There are Reasons also brought against St. Matthew's Writing of this *Hebrew* Gospel at first; as that, if so, then he would certainly have quoted all the Passages of the Old Testament, from their Original *Hebrew*, and not from the *Greek* Translation, as our *Hebrew* Copy does: Which yet, by the bye, is an Argument, that it is a false One; since St. (h) *Jerome* witnesses of that, which he saw and transcribed both into *Greek* and *Latine*, that the Citations there were all from the *Hebrew* Fountain; So that this Argument makes only against the *Munster* Edition. I need not meddle with the other Reasons there must'ed against this *Hebrew* Copy, because they are all too weak to overthrow the concurrent Testimony of all Antiquity, who have generally and uncontrollably asserted the being of an *Hebrew* Copy, written by our Evangelist himself, as Dr. *Cave* asserts, with the Names of about Twenty Eminent Fathers in the Margin. This may suffice for the present, that none other but the *Greek* was ever receiv'd into the Church and held Authentick, the *Hebrew* either not being generally known, or however (i) suspected; and that, granting it was written by our Evangelist, yet neither so will the *Greek* Copy become less Authentick; because it was most certainly translated by one of the *Apostles*, or *Apostolical* Men; either, as St. *Ambrose*, by *James*, the Brother of our Lord; or, as *Athanasius*, by *James* the Less; or, as *Theophylact*, by St. *John* the Evangelist; or by *Paul*, or by *Luke*, or by *Barnabas*, as others. And the (k) *Syriack* Translation, which, some say, was written by St. *Math*, follows exactly the *Greek* Copy, tho', at the same time, it professes in the Title, that *Matthew* preach'd the Gospel in *Hebrew*, in the Land of *Palestine*. Nor was this Gospel unworthy the Place it bears, being ranked first in Order of the whole Four: For the Author is larger in the Discourses of our Saviour, especially in that Divine Sermon upon the Mount, than any other; and tho' by the Moderns, this Gospel was divided but into 28 Chapters, yet, according to the Partition of *Hilarius*, in former Ages, it contain'd 33; or, as *Druthmarus*, 67 Canons; tho', among the *Grecians*, *Euthymius* parts it into 68 Chapters, but *Eusebius*, *Ammonius*, and *Suidas*, into 355. But principally this Gospel shews, that the *Mah* Christ is the true *Messiah* and Saviour of the World, promised by the Prophets, and prefigured in the Sacrifices of the Law, whereof an Oxe is an Emblem; tho' I rather expound the Four Hieroglyphicks, which are given by Antiquity to the Four Evangelists, by the Four Faces of the *Cherubim*, as of an Oxe, of a Lion, of a Man, and of an Eagle. We omit here, as I said before, the fabulous Account of *Abdias* and *Nicephorus*, as unworthy of this Place.

(h) *Catalog. Scriptor. Eccl. Vid. Dr. Cave in Vita D. Matth. ad fin.*

(i) *Dionys. Caribufian. in 2. D. Johannis, Ecclesia Evangelium Matthæi Hebraicum Matthei semper inter falsa computavit.*

(k) *Vid. Dr. J. Boyes on the Liturgy p. 752. St. Matthew's Day.*

But

But this is agreed on all hands, that *St. Matthew*, before his Conversion, was a very considerable Man of the *Jewish Nation*, otherwise named also *Levi*, the Son of *Alpheus*; but indeed of no good Fame, as we hinted before; for the very Name and Office of a *Publican* was abominable and scandalous to the *Jews*. But upon our Saviour's Call unto him, he presently left the World, and his scandalous Employment, and became a zealous Disciple, and in process of time an *Apostle* and *Evangelist*, and at last a Glorious Martyr: for having preach'd the Gospel of his Dear Lord and Master, with great Zeal and Courage, among his Brethren the *Jews*, and, after that, tra-

(k) *Æthiopiam nigram Doctrinā Fidei fecit candidam. Cassianus Catal. Part. III. Consider. 29. Vid. Gualtierii Syllogen vocum Exoticarum N. Test. in Proemio ad Mattheum.*

vell'd as far (k) *Æthiopia*, where he lived with great Austerity and Devotion for many Years, to the Honour of the Doctrine, which he taught; he was, at last, by Command of an Heathen Prince, slain in a Christian Temple, which his Preaching had rais'd, even before the Altar, where he again left the World and the Cares thereof, at

the Call of his Great and Dear Lord and Master. And thus I have dispatch'd the First Head; by giving some Historical Account of our *Evangelist's* Life, Death, and Writings; I shall now,

II. Secondly, speak of the exceeding Goodness of our Blessed Saviour, intimated in these Words, *And he said unto him, Follow me.*

* John c. 10. v. 11, 15, 16. This was the true Shepherd, who now came on purpose, first of all * to seek the lost Sheep of *Israel*, and then to gather into his Fold other Sheep from among the Heathen; and, Lastly, to lay down his Life for his Sheep; that so the Spiritual Wolf might not be able to take them out of his hand. He came, as himself says, * not to call the Righteous, but Sinners to Repentance.

* Matt. 9. 13.
Mark 2. 17.
Luke 5. 32.

We are all Sinners, both *We* and our *Fathers*; we were all Spiritually Dead, or Dying, being at the best Sick and Wounded, and Lame and Blind, and Deaf and Dumb, and in such a deplorable Condition, that none but the very Physician of Souls could help us. Therefore on all occasions we shall find at this time, that where Sin seem'd most to abound, there his Grace did even literally superabound. Thus he delivered *Mary Magdalen* from seven Devils; and saved and pardoned the Woman taken in Adultery; and brought Salvation to the House of *Zachem* a *Publican*; and now made *Matthew* another *Publican*, one of his own *Apostles*, and the first of the Four *Evangelists*, and together with him, it is thought, he Converted many more *Publicans* and *Sinners*; for at *St. Matthew's Feast*, made for our Saviour, it is expressly said, † As Jesus sat at meat in the house, and many *Publicans* and *Sinners* came and sat down with him and his Disciples, When the

† Matt. 9. 10.

“the *Pharisees* saw it, they said unto his Disciples, why eateth your Master with *Publicans* and *Sinners*? But when *Jesus* heard that, he said unto them; *They, that be whole, need not a Physician; but they, that be sick*: But go ye and learn what that meaneth, I will have Mercy and not Sacrifice: For I am not come to call the *Righteous*, but *Sinners* to Repentance. Nor was this only an Argument of the diffusive Goodness of our Lord and Saviour, but also of our New Convert *Matthew's* Charity, who took such an Occasion to reduce others like himself, to the same good pass, by making a great Feast, to which he invited, together with our Lord, many other *Publicans*, for so says * *St. Luke*, “*Levi* made him a great Feast, in his own * c. 5. v. 29. House, and there was a great Company of *Publicans* and others, that sat down with him; but the *Scribes* and *Pharisees* Murmur’d against his Disciples, saying, why do ye Eat and Drink with *Publicans* and *Sinners*. And *Jesus* Answering, said unto them, *They, that are whole, need not a Physician; but they, that are sick*: I came not to call the *Righteous*, but *Sinners* to Repentance. Thus our Saviour took occasion to do Good unto the Souls and Bodies of Men; and in general it is observ’d, that for the most part, he not only Healed the *Afflicted*, or *Possessed* Bodies of their several *Maladies* and *Distempers*, but also, at the same time, by the secret Operations of his Gracious Spirit, by the Powerful Efficacy of his Merciful Word, and by the inward Conviction of the Patient’s Conscience, which best knew the greatness of the Cure, he wrought a Perfect Renovation in their Minds; and so became the Physician of their Souls too. And to this Truth *St. Paul* himself, who was no small Instance thereof, being of an inveterate and cruel Enemy and Persecutor, call’d to be an Apostle, thus Witnesses, † This is a faithful Saying, and worthy † 1 Tim. c. 1. of all Acceptation; that *Jesus Christ* came into the World, to save Sin- v. 15. ners; of whom I am Chief. And of the Truth hereof, the *Publican* in our Text, is another remarkable Instance; for as soon, as our Saviour saw him sitting at the Receipt of Custom, he said unto him, Follow me. And now, * who was this *Matthew*, that we may again * Serm. 28. make use of the Words of *Chrysologus*? He was a Doctor of Usury, whom Riches had so taken hold on; had so fetter’d with the Chains of *Obligation*, *Bond* and *Security*; had so press’d down with the weight of *Bags*; that, without the Reaching forth of an Almighty Arm, he could not any more arise up unto Innocence, than *Lazarus*, who lay in his Grave, could Rise without the Almighty Power of him, that call’d him. And who was this *Matthew*? A Thief, an Impostor, (a) Cujus fru-
a Pillar, a Robber, an Extortioner; whose (a) Gains were the Tears lacrymæ; cu-
of others; whose Treasure was others Miseries. Who were this jus Thesaurus
Matthew? A desperate Sinner, who sat at the Reciept of Custom, aliorum mise-
rix. Basil. Se-
in leuc. 35.

in a far worse Condition; than the Man sick of a Palsie lay upon his Bed, mention'd in the same Chapter: For this suffer'd a Bodily Sickness, but that a Malady of the Soul; this yielded to Pains, and against his Will, but the other was Subject to Sin Willingly, Wittingly and Knowingly. And yet even him our good Lord prevented with his Grace, and according to his infinite Mercies, calling him away from the School of Wickedness, made him a Doctor of his Religion, and Chose him to be an Apostle. Hence he, as the same *Chrysologus* goes on, who was lately a false Collector of Money, becomes now a faithful Distributer of Grace; he, who was lately a Breaker of Covetousness, is now made a Professor of Mercy; first a Disciple, soon after an Apostle, then an Evangelist, and lastly a Martyr.

Oh! Wonderful, oh! Ever-to-be-admir'd, oh! Adorable Goodness of our Saviour; oh! unsearchable and inestimable Depth of his Wisdom, who leaves the haughty and vain-glorious Hypocrite, to his own Personated, *Seemingly-pious, Impiety*, and goes about searching for Open Sinners; rather Offering his Heaven to such, as are willing to hear his Call, as standing more in need of a Saviour, than to such, as Dispute his Authority, and Value nothing equal to their own Performances! Who (as * *St. Augustine*

* *Qui attendit Contemptores, ut corrigat; Nescientes, ut doceat; Confidentes, ut cognoscat. — Qui neminem spernit, neminem abiecit; neminem perhorrescit. Meditation. c. 2.*

says) Observes those, who Dislike him, that he may Correct them; those, who are Ignorant of him, that he may Teach them; those, who Pray unto him, that he may Hear them; those, who Confess unto him, that he may Know them; those,

who Repent, that he may Pardon and Heal them. The Jewish Doctors, upon the Talmud in * *Jona* say, That before the World was made, God was Creating REPENTANCE, and contriving all the Ways, how He might be MERCIFUL enough to the Man, He is so mindful of, and to the Son of Man, so much regarded by him. For indeed he Despises no Body, he Rejects no Body, he Abhors no Body. If he be an infamous Publican, with *Matthew* and *Zacharias*, he passes him not by; if he be a poor blind Beggar, with *Bartimeus*, he doth not Dislike him; if he be a Cowardly Denyer, or Renegade, with *Peter*, he doth not cast him off; if he be a blasphemous Persecutor, with *Paul*, he abhors him not; if he be a wicked Fellow, with the Thief on the Cross, he rejects him not. It was for the Consolation of Sin-

* *Fol. 86.*

† *Mark. c. 10. v. 46.*

(b) *Ut ostendat legentibus &c. Hieronymum. in Jo. cum.*

ners, that *Matthew* Professes himself to have been a Publican; (b), that he might shew unto his Readers, how none ought to Despair of Salvation; but rather endeavour, with the first opportunity, to amend their Lives, and presently to Follow the Call of Christ; since he himself had been so speedily reduced from a Publican to an Apostle.

fle. The Failings of good and great Men, are frequently Recorded in Holy Scriptures, not for our Imitation, but for our Amendment; not to make us presume, but to keep us from Despair; as St. Paul proves by his own instance, * This is a faithful Saying, and * 1 Tim. c. 1. worthy of all Acceptation, that Christ Jesus came into the World, to save v. 15, 16. Sinners; of whom I am Chief: Howbeit for this Cause I obtained Mercy; That in me first Jesus Christ might shew forth all Long-suffering for a Pattern to them, which should hereafter believe on him to Life-everlasting. St. Augustine, upon this place, is elegantly sweet in his Paraphrase, " (a) Christ, says he, Designing to Pardon Sinners, that should be (a) Christus daturus Veniam Conversis ad se Peccatoribus, usq; ad inimicos suos, v. 10. " Converted unto him, and giving hope even to his very Enemies, " Chose me first, one of the very Bitterest of his Enemies, whom " having Healed, no Body might Despair. This your best Physicians " and constantly do; when they come, with a Design to Practice, in- " to any strange Place, where many sick People are: They first of " all pitch upon some one, or more, of those, who are in the very " worst Condition, and are well nigh Desperate, to Exercise on them " their Compassion, and to recommend their Skill; that such a Pa- " tient, being at length restor'd to perfect Health, may of his own " Experience say boldly unto his Neighbour, Go to such a Doctor, " never fear: He most certainly Cures you. How (says the other) shall " he Cure me? Don't you see my Condition? Yes, I know your Concerns, " says he, and I my self was every whit as bad, if not rather much worse; and " yet, you see, he has Cur'd me. So says Paul here to every one, that " is ready to Despair; He that Cur'd me, sent me now unto you, saying, " Go to such and such a Person, who is ready to Despair, and tell him " the Distemper, you had, and what I recover'd you from, and how I " Healed you: * I called you from Heaven; With one Word I struck you * Act. c. 9. v. " to the Ground; With another I raised you, and made you a chosen Vessel; 4. & c. 22. " With a third, I gave you my Spirit and Commission: With a fourth, I Re- v. 7. deemed and Crowned you. Go now, tell the Sick, cry aloud to those, who " are Desperate; † This is a faithful Saying, and worthy of all Ac- † 1 Tim. c. 1. ceptation, that Christ Jesus came into the World to save Sinners. v. 15, 16. " Why do you fear? Why do you doubt? I was the Chief of Sinners; I, " who speak now unto you; I, who now am Well, to you, who still are Sick; " I, who am now rais'd, to you, who lie down; I, who am now Saved, " to you, who as yet remain in Despair. For this cause have I obtain'd " Mercy; that in me Christ Jesus might shew forth all Long-suf- " fering. He endured my Disease a great while; and so at last took it a- " way; even as a good Physician meekly bears the Blows of a Frantick Pa- " tient, that he may at last Cure him. Despair not therefore. Are you Sick? " Come to him and be Healed. Are you Blind? Come to him and be Enlight- " ned. And you, that are Healed, Give him Thanks; and you, that are Sick,

"run to him and be Well. Thus far that good Father, and much more in the same place, to the same purpose. None, but the *Proud, Willful, Stubborn, Obstinate, Scornful, Impenitent, Hardned, Unbelieving, Uncharitable, Malicious* and *Inveterate Sinners*, are Debarr'd from an Access to his Throne of Mercy. Nay, and sometimes his infinite Goodness is even *here* seen; his Grace even *here* will sometimes remove all that *Insolence* and *Impenitence*, and *Envy*, and *Malice*, and *Hardness*, and make room for *Mercy* to enter. But as for the mistaken, surprized Sinner, who Offends not of *Malice*, nor *Presumption*, but of *Frailty* and *Inadvertency*; who still *Wrestles* with Sin, and *Fights* against it, and *Watches* and *Fasts*, and *Prays* against it; and *Trembles* and *Grieves*, and *Sighs* and *Bemoans* his Follies, and by *Confession* and *Faith*, opens his Wound, and seeks out Carefully for a Cure, upon such a one * *Shall the Sun of Righteousness arise with Healing in his Wings. The Door of Mercy will be † opened unto him, that knocks; He, that seeketh for Pardon, shall find it; and to him, who asketh Forgiveness, it shall be given.* To Day, if we will hear his Voice, that is, whensoever we turn from our Sins and Repent, || *His Heart also will be turned within him, and his Repentings kindled together.* Only let us beware, * *That our Hearts be not hardned, thro' the Deceitfulness of Sin;* Let us take heed, † *Lest there be in any of us an Evil Heart of Unbelief, in Departing from the Living God.* If we come to God by *Faith*, and *Believe* in him, and *Call* upon him, and *Beg* his *Mercy* and *Grace*, we shall surely obtain a Pardon through *Christ*: For the *Hand* of the *Lord* is not *shortned*, that he cannot *Save*. The *Bowels* of the *Lord* are not *Streightned*, that he will not *shew Compassion*. Salvation is offer'd to all, that are not wholly *Deafned* to the *Call* of a *Saviour*; but are willing to accept thereof on the Gospel-Conditions, of *Faith*, *Repentance* and *Amendment* of *Life*.

But no *Time* is sufficient, no *Tongue* is able, to shew the least part of the Goodness of the Son of God to poor Sinners. *Adam* and all his *Posterity* are *Monuments* thereof: *Heaven* is full of those, whom he hath *Redeemed*; there are none in *Hell*, who might not have been saved, if, with our *Matthew*, they had followed his *Call*; there are none upon *Earth*, whom he died not for; and who consequently might not be saved; if now, in *this their Day*, they would but give ear unto him. He *Loved*, and *Lived*, and *Fasted*, and *Prayed*, and *Suffered*, and even *Died* for his very *Enemies*: And then be sure he will pardon and save the very worst of them; if at last, by true *Repentance* and *Amendment* of *Life*, they turn to be his *Friends*. There is no Sinner so vile, but He looks upon in *Mercy*, as on this *Publican*, and says unto him, *Follow me.* He calls unto him daily by his *Mercies* and by his *Judgments*; by the *Voice* of *Nature* and

* Malachi c.

4. v. 2.

† Matth. c. 7.

v. 8.

|| Hosea c. 11.

v. 8.

* Hebr. c. 3.

v. 13.

† Hebr. c. 3.

v. 12.

and of Reason; by his Word, by his Ministers, by his Providence, by the Operation of his Holy Spirit, by the secret Advice and Warnings of our Friends, and by the open Rebukes of our Enemies; by the outward Examples of Others, and by the inward Checks of our own Consciences: By Prosperity he seeks to win us, by Adversity to warn or tame us; by Health to encourage us, by Sickness to amend us. For us he came down from Heaven; he liv'd, and preach'd, and hunger'd, and thirsted, and wrought Miracles for us; He dy'd, and rose again, and ascended for us, and now still mediates with the Father for us; and sends his Holy Spirit into us, to call us and to bring us unto Him; and perpetually works all in us and for us, that by any means he may gain us to the Love of our own Interest, which is consequent on the Love of God: And thus we have done with this most Desirable Theme, namely, The exceeding Goodness of our Blessed Saviour, which yet has never done with us, but endureth for ever.

III. Only we must, Thirdly, be sure to make a right Use of this Unspeakable Love of God unto us, by a fair Imitation thereof, after our Proportions, in our Love to the Brethren. St. John, I'm sure, argues from our Lord's Example, to a very high Instance of our Charitable Emulation, * Hereby perceive We the Love of God; because he laid down his Life for us: And we ought to lay down our Lives v. 16. for the Brethren. But who so hath this World's Good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him? As much as to say, The Love of God unto us, was hereby known to be unfeigned, in that he laid down his Life for us: And if our Love were Great and Real, as His, We should not, on occasion, scruple even to Die for the Brethren. But now, if instead of that, we cannot so much as part with a small Pittance of our Worldly Goods, even to save a Brother from Perishing, how can we yet pretend to have the Love of God in us; when we are so far from Loving, as He Loved, that we do not so much, as Love, like Honest, Friendly and Good-natur'd Men.

Even a Covetous Worldling can be content, in a Storm, to fling over-board all his Goods and all his Treasure, thereby to save his Life. † Skin for Skin, yea all, that a Man hath, will he give for his Life. † Job 13. 22. If then our Saviour commands, saying, * Sell all, that thou hast, and distribute unto the Poor, and thou shalt have Treasure in Heaven; would † Luke 18. 22. any Wise Man scruple to drive so advantageous a Bargain; to barter Momentary Things for Things Eternal; to † sell all that he hath, and † Mat. 6. 13. buy that Field, wherein there is hid such infinite Treasure; and to ex- v. 44. change the Hopes of this frail World, for the Assurance of a Better?

True.

True Love has no Measure, no Mediocrity, no Reserve, no Alloy, nor Exception. What God and Charity commands, she Freely and Liberally performs; knowing, that the Son of God hath given a Notable and Shining Example, and will hereafter give a most Substantial Reward. We have before us here, at this time, Blessed be God, many Objects, many Children of Charity: We have also, to our Comfort, many Eminent Benefactors, many Right-honourable and Honourable, many Right-worshipful and Worshipful, and Worthy Governours, Fathers, Dispensers, and Stewards of Charity; who by their constant Care, and generous Bounty and Liberality, do still uphold among us the Honour of GOD, and the Reputation of the Church, and the Welfare of this Famous and Ancient City. These are all Imitators and Followers of Christ, Friends of GOD, Patrons of the Poor, Fathers of Orphans, Husbands of Widows; who do well to Remember, that as * St. James says, Pure Religion and undefiled is this, To visit the Fatherless and Widows in their Affliction. This it is, To Imitate GOD: For, as the † Psalmist says, A Father of the Fatherless, and a Judge of the Widows, is GOD in his Holy Habitation.

* Jam. c. 1.
v. 27.
† Psalm 68.
v. 5.

This Good and Gracious Pattern of Bounty, God Almighty, the Great Benefactor, Lord and Father of us all, is He alone, from whose ever-flowing Streams of Charity we all Derive, whatever we have, and whatever we are, even all our Health and our Wealth, our Parts and our Arts, our Learning and our Wisdom, our Joy, our Peace, our Comforts, our Success and our Progress, our Friends and our Hopes, and the Means of attaining a Future Life and Happiness. From * him every Good and Perfect Gift descendeth: He giveth Life and Breath, and all things unto all. He giveth † to all Men liberally, and upbraideth not. So liberally, || That he even Raiseth up the Poor out of the Dust, and Lifteth up the Needy from the Dung-hill; that he may set him with the Princes, even with the Princes of his People. This hath been literally fulfilled among us: From this Poor, despicable Seed-plot of Charity, from this Hospital, Founded by a Christian King, and Dedicated to the Name of the King of Christians, even from this Christ's Hospital, He has in our own short Memory rais'd up Doctors to his Church, nay Rulers of his People, even Aldermen, and others of considerable Place and Reputation in the City, Court and Country. How unlike then to this Father of Mercys, and how Streightned in their Bowels, are those, who endeavour, as I hear some have done, to Reduce this Famous Hospital to the Condition of a Brademell, or Work-house? I readily acknowledge, that we are all less, than the least of God's Mercies, and if we have but Food and Raiment, we ought not only to be therewith Content, but even to thank our Governours, and to Bless God for them, and for their so great Goodness to us. But surely even

* Jam. c. 1.
v. 17.
† Ibid. v. 5.
|| Psalm 113.
v. 7, 8.

even among the *Turks*, the meanest Slave may, by *Vertue* and *Merit*, rise to the highest Dignity, even to be *Grand-Vizier*. And must *Christians* be sent to the *Turks*, to learn *Mercy*? One would think the *Scripture* might suffice them. *Moses* himself, of a Poor, exposed Orphan, was by God raised up to be King in *Jessurun*, to be the Law-giver and Governour of his People *Israel*. *David* was the Youngest of his Father's Children, yet * He chose *David* also his Servant, and took * *Psalm*. 78. him from the Sheep-fold: From following the Ews, great with Young, he brought him to Feed Jacob his People and *Israel* his Inheritance. In Contemplation whereof the same Royal Prophet Sings, † He setteth up † *Psalm*. 107. the Poor on high, from Affliction, and maketh him Families, like a Flock. v. 41. Nay, to engage *Christians* the more to Pity, and Cherish, and Advance the Poor, he made his own Son to lay aside his *Glory* and his Majesty, and to become Poor amongst us, nay even one of us; and He calls us his *Members* and Takes what is Given to Us, as Given to himself. And now can any good *Christian* put bounds to his Charity to *Christ's* Members, nay, to *Christ* himself? All Men are not alike, nor are all Children alike, nor are all Poor, tho' Equally the Objects of Charity; yet, I say, they are not all Objects of Equal Charity. Some are apt for Learning, let them have it in God's Name; especially since now whoever denies it to them, Robs them, and by Consequence Robs God and his Church. For 'tis evident by the Writing and Reading-Schools, by the Grammar-School, and Musick-School, and Mathematick-School, to mention no more, that to this Hospital of *Christ*, a more than Ordinary Liberal and Ingenuous Education was primarily Design'd by the Royal Founders, King *Edward* the VI. and King *Charles* the II. of happy Memory. But of this Matter I have spoken more largely in a Treatise, which I compos'd in behalf of my Brethren, of *Christ's* Hospital, and entituled an Apology for the Orphans of *Christ's* Hospital against those, who went about to Invert, if not wholly to Subvert, the More-liberal and Well-intended Charity of Our Noble Benefactors. We find, that it is the constant Practice of God Almighty, to Pull down the Proud, and to Raise up the Humble; and thus the Meek and Holy Virgin-Mother, Triumphantly Sang in the Magnificat, || He hath Put down the Mighty from their Seats, || *Luke* c. 1. and Exalted them of low Degree: He hath filled the Hungry with good v. 52, &c. Things, and the Rich he hath sent Empty away. We know also, in the ordinary Revolutions of the World, that One Family Decays and another Rises, and Tradesmen and Citizens are very Subject to Mischances and Losses; now this Foundation, being principally design'd for Decay'd, or Poor Citizens Sons, there is a fair Opportunity, upon the Children's Liberal Education here, for them to Recover, with God's Blessing, to as Reputable a Condition, as any of their Fathers had.

had before them. *And shall our Eye be Evil, because God's is Good?* Should we not rather *Sympathize* with one another, and Remember our own Original and Weakness, and resolve to concur with God's Providence in his Generous Bounty to the *Poor* and to the *Fatherless*; not thinking any thing too Good for them, to whom God has given his Grace and even his own Son? I shall conclude this Head with that Saying of the *Prophet* and the *Apostle* mixt together,

* 2 Cor. v. 9.
v. 6.
† Isaiah c. 32.
v. 8.

* *He that Soweth little shall Reap little, and he that Soweth Plenteously, shall Reap Plenteously*; and † *He that Deviseth Liberal Things, by Liberal things shall he stand.*

IV. I am now, *Fourthly*, to speak of the great Efficacy of *Christ's* Call, which could of a sudden Work so wonderful a Change, as of a *Publican* to make a *Disciple*, from these Words, *And he* (that is *Matthew*) *arose and Followed him.*

A Man (a) cannot truly serve two Masters, *God* and *Mammon* together: If you will follow *Christ*, you must leave the *Custom-house*,

(a) *Nemo potest Duobus Dominis servire, Deo & Mammonæ: si te Curia & maxime Scaccarii Latyrimus Immerferis, magna spiritalis exercitii dispendia patieris: Quid tibi ad fiscales redditus, ut vel borulâ brevi curam possideas animarum? Numquid Christus te ad Telonium elegit? Matthæus famel inde sumptus, denuo ad ipsum non rediit. Peter Blesensis de Instit. Episcop.*

The *Court*, the *Exchange*, the *Exchequer*, *Secular Affairs*, *Worldly Cares* and *Encumbrances*. Mistake me not, I do not say, but That God may be, and is very often, blessed be God, well served in all these Places. Our Lawful *Vocation*, or *Calling*, therefore so call'd, because we are thereunto called by *Law* and *Nature*, and consequently by God himself, the *Lord of Nature*, and the *Original* of all Good *Law* and *Order*; these things, I say, in the ordinary Course of Life, are by no means to be *Neg-*

lected, but rather with all honest *Diligence* and *Application* to be *Followed*.

But when *Father* or *Mother*, or *Wife* or *Children*, or *House* or *Land*, or *Trade*, or *Office*, or any other *Worldly Advantage* or *Interest*, shall stand in *Competition* with our *Duty*, or the more immediate *Service* of God, then they are all to be utterly *Forsaken*, to be wholly *Flung-up*, to be freely *Resign'd*; and we are forthwith heartily and joyfully to *Follow* the more especial and particular *Call* of God and *Conscience*.

If God Calls us from our *Worldly Ease* and *Plenty*, to a Condition of *Penury* and *Poverty*, we are not only to *Submit*, not only to be *Content*, but even to *Rejoyce*; that by any means He is pleased to bring us to himself. If he calls us to *Hunger* or *Thirst*, to *Affliction* or *Disgrace*, nay, to a *Prison* or a *Stake*, we are Dutifully to *Acquiesce* in his *Dispensation*, cheerfully to *Follow his Call*.

If Christ calls you to the *Pastoral Office*, you must no more continue chained to the *World*; if he calls you to the *Work* of the *Spirit*, you must no more listen to the Enticements of the *Flesh*; if once you set your Hand to the *Plow*, you must not look back again, nor distract your Mind with Temporal Business. If he calls you to the Work of *Mercy* and *Charity*, you must take off your Heart from the World, and never fear to *Wane* you self, but resolve to assist them that are in *Want* and *Necessity*. While you plunge your self in Matters of *this Life*, you will not be able sufficiently to attend the things of a *better*. You must not neglect the *Cure of Souls*, or the Work, to which God calls you: No, not for an hour; nor turn back to *Bury your Dead*, nor to take your leave of the World. You must with *Zacharias* make hast, and come down and receive Christ, and cleave unto him, and never more part from him. When once *Matthew* was taken from the *Receipt of Custom*, he never after returned unto it again. He made a quick and a full riddance of all his Worldly Affairs together; he followed Christ speedily and heartily, and served him faithfully and constantly. This Man (*Matthew*) without all doubt, was very far engaged in the World, and perhaps a meer Stranger to the Person of Christ; he sure one of small Inclination to his self-denying Doctrine: Master, as it is on all Hands presum'd, of a very plentiful Estate, concern'd in a very considerable Employment. Wherein, mangle the ill-will of his Country-Men, he was supported by the Power of the *Romans*; and yet for all this, no sooner did Our Lord *Jesus Christ* vouchsafe to cast his gracious Eye upon him, and call him unto himself, but immediately he followed him, and flung up all the World at once, not only renouncing his gainful Incomes, but incurring, 'tis probable, an immediate hazard of the displeasure of the *Roman State* (which had employ'd him) for so abruptly quitting their Service, and leaving his Accompts perhaps entangled and confused behind him. Had he, who call'd him, been *Emperor*, or *Consul of Rome*, or but *Proctor* of the Province, there might have been some reason, why he should so suddenly obey this his call, and run over to his Service: But as Our Saviour appeared then under all the Circumstances of *Meanness* and *Poverty*, when he seem'd to secure his Followers of nothing, but *Perils*, and *Disgrace*, and *Sufferings* in this World; his Resolution in this case, might seem the more strange and admirable: Indeed so admirable, that both *Porphyry* and *Julian the Apostate*, two subtle and acute Adversaries of the *Christian Religion*, * took hence occasion to charge him, either with *Falshood* or *Folly*; namely, that either he gave not a true account of the thing, but left out some material Circumstances; or that it was very weakly

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done

* Dr. Cave
in the Life of
St. Matthew.

done of him, so hastily to *Follow the Call* of he knew not whom, at so much hazard of his Estate.

But the Holy *Jesus* was no common Person: In all his Words, and Works, and Calls, and Commands, there was something more than ordinary. Indeed, *St. Jerome* (as *Dr. Cave*) conceives, that beside the Divinity, which manifested it self in his Miracles, there was a sort of Divine Brightness, and a kind of Majesty in Our Saviour's Looks, which at very first sight was attractive enough to engage Persons to follow him. However his Miraculous Powers, that reflected a Lustre from every Quarter, and the Efficacy of his Doctrine, accompanied with the Grace and Power of God, made easie way for the Summons, which were sent our *Publican*, and enabled him to conquer all Oppositions, that stood between him and

* Matt. c. 7.
v. 29.

† Luke, c.
24. v. 32.

Christ. It is Witnessed of Our Saviour, * that he spake as never Man spake, and that the People were astonished at his Doctrine, and that he taught, not like the Scribes, but as one having Authority: And we find the Disciples of *Emmaus* said one to another; † Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? The raging Winds, heard his Voice in the Air; the mirable and roaring Waves were stopt at his Command; *Lazarus* heard his Voice in the Grave; Diseases and Devils fled away at his Rebuke. This was truly, not the Voice of Man, but of God: And what Wonder, if all Nature yields to the Voice of the God of Nature? If he had pleased, as he says himself, he could have had ten Legions of Angels at his beck, and all the Host of Heaven and Earth had been ready at his Service, only for calling for. How then can Sin, or sinful Men, resist his Call, who can command Angels, and Devils, and Death, and Hell, and all Creatures? How vile, may we think, and hardened in his Rapines and Extortions was *Zachaus*, another chief of the *Publicans*? Yet when Christ said unto him, || Make hast, and come down, for to day I must abide at thy House, He made hast and came down, and received him joyfully, and presently made this solemn Profession, a great Proof of his full Conversion, Behold, Lord, the half of my Goods I give to the Poor; and if I have taken any thing from any Man, I restore him four fold.

|| Luke, c. 19.
v. 5. 6.

* Dr. John
Boyes on the
Liturgy, P.
793.

There are, as * one observes, three degrees in Sin, expressed in the first Psalm; The first is, *Walking in the Council of the Ungodly*; The second is, *Standing in the way of Sinners*; The third, *Sitting in the Seat of the Scornful*. Now *Matthew*, the *Publican*, had proceeded Doctor in the faculty; he had taken the highest Degree; he was seated in the Chair, sitting at the Receipt of Custom: Yet even he was roused up by the irresistible Call of Christ. Thus *Matthew* and *Saul* were converted, even while they were doing Evil; and the Thief

on the Cross, when he was suffering for Evil. No Sin is too great to be pardon'd, when God is willing to save; and no Sinner can resist the Voice of the Spirit speaking in Christ. And this Power we need not, with St. Jerome, attribute to any Starry, or Majestick, Force, or Energy, in his Face, or Aspect; for as the Prophet * *Isaiab* says, * c. 53. v. 2, *He hath no form nor comeliness: And when we shall see him, there is no beauty, that we should desire him.* No, far be it from us to ascribe this Efficacy to the Beauty or Majesty of his Face, or the Vivacity of his Eyes, or the Authority of his Countenance: No, tho' we should own, that even literally † *he was fairer than the Children of Men.* All † Psalm 45. v. 2. this is but too small a part of Natural Magick, to be able to drive away Sin, and Death, and Devils, and Diseases, to rend the hard Rocks of Mens stubborn Hearts in funder, and to break the proud Cedars of Worldly Imaginations: No, no, This Efficacy is more justly attributed to him, who, in *Moses*, said, *Let there be Light, and there was Light;* which Expression, || *Longinus* himself admires, as truly || *Great, and Sublime, and Worthy of God.* For, as Holy *David* also witnesses, * *By the Word of the Lord were the Heavens made, and all the Host of them by the breath of his Mouth:* And again, *For he spake, and it was done, he commanded, and it stood fast.* This Efficacy, I say, is justly attributed to him, who created all things by the Word of his Power; and now again, by the Power of his Word, makes a second Creation in the Souls of Sinners. Of this Word, *David* said truly, † *The Voice of the Lord is Powerful, the Voice of the Lord is full of Majesty.* And indeed, this very same Power succeeded afterwards, † Psalm 29. v. 4. in like manner, with the Apostles, and Successors of the Holy *Jesus*. They severally shew'd as great Vertue and Efficacy, in pulling down the strong Holds of *Satan*, and in converting Sinners unto God. || St. || *Ast.* c. 2. *Peter* at One Sermon, by this Power of the Spirit of God, v. 41. converted 3000 Sinners; and within a few days after 2000 more; * *Ast.* c. 4, for we find the whole Number to be then 5000. The same * *Peter*, v. 4. by this Power, raised up the Man, that was Lame from his Mother's Womb; struck *Ananias* and *Sapphira* dead upon the place, and raised *Tabitha* to Life again. By this Power, St. *Paul* converted the *Romans*, *Corinthians*, *Philippians*, *Thessalonians*, and others; who had not only been Born and Educated in the grossest Heathenism, but also were infected with, and accustomed to, the most horrid Crimes and Uncleanesses. To say nothing of the succeeding Ages, how St. *Cyprian* was converted by the Priest *Cacilius*, whence that Saint took unto his own, the said Name of his Spiritual Father. How St. *Augustine*, of a strong *Manichee*, was converted by the Powerful Sermons of St. *Ambrose*; and many others. I shall only instance in one Famous and Memorable Story of an Eminent Philosopher,

(a) *Vita D. Athanasii*, Socrat. *Ecclesiast. Hist.* l. 1. c. 8. Sozomen, l. 1. c. 18. Ruffin. *Histor.* l. 1. c. 3. Magdeburg. *Centuriator.* l. 4. c. 2. *Vid.* Matthias Christiani *Theatr.* Fol. 671. Lucæ Osiandri *Epist. Histor. Ecclesiastic.* l. 2. c. 5. *Centur.* 4. *Vid.* apud Rob. Barclay's *Apology for Quakers*, Co. Proposition X. p. 312.

* Matthias Christiani
Ibid.

† 1 Corimb.
c. 1. v. 27, &c.

|| Isa. c. xi.
v. 8.

who was converted only by the Word and Power of Christ; 'tis to be read in the (a) Life of St. *Athanasius*, and in the Church Histories of *Socrates*, *Sozomen*, *Ruffinus*, and others. This Philosopher, it seems, in the time of the first *Nicene Council*, held for several Days a Solemn Disputation with the *Orthodox Bishops*; nor could any way be silenc'd, or convinced by Argument: Whatsoever any of them said, he had a way to evade its force; and when they seem'd to hold him

fast, by subtle and sophistical Elusions he gave them the slip. Till at last, a poor old Confessor, a Man wholly illiterate, and of a downright, plain, honest, and sincere Temper, one, who knew nothing but Christ and him Crucified; but believed in him heartily, and lov'd him sincerely, and had suffer'd joyfully for him; This Man came up briskly to the Learned Philosopher, among the Reverend Assembly of many Worthy and Learned Bishops, and said, "O Philosopher, in the Name of Jesus Christ, attend unto the things, which are true: And thereupon he presently repeated the *Apostles Creed* in an handsome and nervous Paraphrase, adding "Do you believe this, or will you dare to contradict this, O Philosopher? At this powerful Attack, the Philosopher was so instantly brought over, that * he immediately answer'd, *I believe*, and then made this Profession voluntarily and publickly to the whole Audience about him, as well of the Bishops and other Christians assembled, as of the Gentiles themselves: "O Learned Men, while I was *menag'd with Words, I oppos'd Words to Words, and overcame Discourse by Discourse: But now, that instead of Words, the Power of him, that spake, hath appeared, by Speech I could no longer resist Virtue, nor could Man contend with God: And therefore, if any of you, after all, that has been said, can think, as lately I did; let him now with me also believe Christ, and follow this good Old Man, in whom God himself hath spoken.* Thus did this Philosopher acknowledge and congratulate the mighty Power, which had converted him, giving Glory unto him, who, as the *Apostle* had said long before † *hath chosen the foolish things of the World to confound the wise; and the weak things of the World, and things, which are despised, hath God chosen; yea and things, which are not, to bring to naught things, which are: That no Flesh should glory in his presence.* Of the truth of which Scripture, this was a most remarkable Instance. This is that Power of God's Word, which can make a *Publican* a *Saint*; can Translate a *Thief* from the Gallows into the Joys of *Paradise*; can make a *Persecutor* a *Disciple*; can turn a *Lion* into a *Lamb*; can make the || *Asp* and *Cockatrice* Inno-

cent

cent Play-fellows for little Children; can change the Hearts of Men, and turn even a griping *Miser*, into a Liberal Benefactor; can persuade the Worldling freely to part with his Gold and Riches, for the sake of *Christ* and his poor Members; this is that Word, which brings Salvation to the House of *Publicans* and *Sinners*, and can raise us also from the Grave, and even from a Death of Sin, unto a Life of Grace; and is therefore call'd the Word of Life, which is, as the same *Apostle* says, * Quick and Powerful and Sharper, than any Two edged Sword; which is the † Power of God unto Salvation, unto every One, which Believeth.

* Heb. c. 4.
v. 12.
† Rom. c. 1.
v. 16.

This Word overcame all the stupid Zeal of the *Jews*, all the Carnal Reason of the *Gentiles*, all the Prejudice and Passion of *Mankind*; it baffled all the Wisdom of the World, the Interest of the *Flesh*, and the Malice and Stratagems of the *Devil*; and wherever it came, turn'd *Lions* into *Lambs*, *Tyrants* into *Nursing-Fathers*, *Publicans* and *Sinners* into *Evangelists* and *Apostles*. It changed Hearts and saved Souls; and with an holy Violence ravish'd the *Gentiles* into the Kingdom of *Heaven*. We are Drown'd, we are bore down, we are overwhelm'd with the Power and Exuberance of this amazing *Theme*. This is the Power, that has hitherto, and will ever, prevail, against whatever Opposes it, whether, *Schism*, or *Faction*, or *Deism*, or *Atheism*, or *Socinianism*, or *Scepticism*, or *Idolatry*, or *Heretic*, or *Apostacy*, or *Hypocrisy*, or *Infidelity*, or *Obstinacy*, or *Ignorance*, or any other thing, contrary to sound Doctrine. It has preserved Religion in the World to this day; in all Families, in all Cities and Nations; it has preserved the Sincerity of the Gospel among us, even unto this time; and will never forsake them, who make a right Use of its Gifts and Designs, with Faith and a sincere Intention for God's Glory. We enjoy it, we are encouraged, supported and maintain'd with it; we live, we survive, we speak, we persevere by it. It is the Chariot and Horses of our *Israel*, the support of our Church, the Pillar of our State, the Prop of our *Health*, the Stay of our Wealth, the Anchor of our Hope, the Buckler of our Faith, and the Defence of our Religion. But I am aware, I am transported, and I hope, not alone: Let us then, to apply the Matter to our Benefit, Descend now to,

M. The Fifth and last Particular of the Text, and propose the Example of St. Matthew's Humility, to your Consideration; and thereby to your Imitation; which yet having pretty largely done already, I shall but briefly touch at, and so have done.

* Matth. c. 10.
v. 3.

I mean, the notable *Humility*, which St. *Matthew* shew'd, in acknowledging his former vile and disgraceful Condition; by openly confessing himself to have been a *Publican*, that is, one of the *Worst of Men*; as he does in his own Gospel, * calling himself only *Matthew the Publican*. And even this self-condemning *Humility* is an effect of that Omnipotent Word of our *Saviour's*, *Come and Follow me*. *Christ* himself was *Meeke and Lowly*, and they, that Follow him, must be so too; not, as too-many, who bear the Name of *Christians*, and even of great *Proficients* and *Professors* of *Christianity*, who yet are so Insolent and so puff'd up with *Pride*, that they will resent an affront most heinously; that forget themselves and their mean Original, and their Unworthiness so much, and remember the *Meekeness* of their *Lord and Master* so little; that they can expect more Honour, than themselves will allow to God; and Prosecute a slight Neglect with more Zeal, than they will the Breach of God's Laws. These Men are so far from acknowledging their own Weakness, or Wickedness, or Errours, with their own Mouths, that they disdain the least hint thereof from any others; and with unwearied Revenge and Malice, and other Indignities, and false Arts prosecute and pursue whomsoever they do but suppose Conscious of their Baseness. But this is not the way of *Christianity*, this is not the true Method of serving, or imitating *Christ*; for we find, that our *Matthew* was no sooner call'd to be a Disciple, but he Followed him, even in this Point also: He alone, of all the *Evangelists*, thought fit to expose his former evil Life, to his own shame, since it was like to make for the Glory of God, and for the Example of others. He boasted of his Infirmary, to set forth the Power of him, who had done so great things for him. Thus *Moses*, the Friend and Servant of God, Confesses his Failings often, and shews, that for his own Sins alone, he was hindred from going over *Jordan* into the Land of Promise. *David* acknowledges his great Crime often and openly, * For I acknowledge my Transgression, and my Sin is ever before me. Against thee only have I sinned, and done this Evil in thy sight; That thou mightest be justified, when thou speakest, and clear when thou judgest. And again, Deliver me from Blood-guiltiness, O God, thou God of my Salvation. What should I speak of *Jeremiah*, and *Daniel*, and *Peter*, and *Paul*, and *John*, and others, who had rather, with *Matthew*, expose their Faults to the World, than by concealing the Truth, Eclipse God's Glory? To sum up all in a short, We must needs observe, that as God is most ready to shew Mercy to the *Humble*, so all God's Servants are always humble, or repent, that they were not so, and endeavour speedily and heartily to be so; and when we cease to be humble, we then put our selves out of

* Psalm. 51.
v. 3.

of his Service, and begin to do the Service of the *Devil*. For what should Frail and Sinful Flesh and Blood Glory in, but in the Mercys of the Living God? If we are any thing, it is all his Gift; if we seem to do, or to attain, any thing, tho' by the Meditation of our own *Wit*, or *Parts*, or *Strength*, or *Address*, we should Consider, how all came from him, and all the *Blessing*, which attended it: But the *Imperfection*, and *Folly*, and *Ignorance* and *Sin*, is all our own. To him therefore alone be ascribed, as is most due, all *Might*, *Merit*, *Majesty*, *Dominion*, and *Glory*, both now and for ever. *Amen.*

Blessed and Happy are all they, that hear the Word of God and do it: Which that, we may all carefully observe, The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

F I N I S.

of his Father, and began to do the service of the Lord. For
 what should I say, and sing of him and blood glory in the
 service of the living God? If we are any thing, it is all the gift
 of his grace, or to mention any thing, the by the manifestation of
 his own will, or power, or wisdom, we should consider,
 how all come from him, and all the blessing, which attended it: But
 the Father, and Son, and Holy Spirit, and all our own
 strength, as is ascribed, as is most due, all might,
 honor, glory, Dominion, and glory, both now and for ever.
 Amen.

Blessed and happy are all they, that hear the Word of God,
 and do it: For such shall be made all things possible. The
 Grace of our Lord Jesus Christ, and the Love of God,
 and the Fellowship of the Holy Ghost, be with us all ever.
 Amen.

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A N
A P O L O G Y
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C H R I S T ' s - H O S P I T A L ,

A G A I N S T

Those, who would Alter the Primitive Instituti-
on of a *Liberal* and *Ingenuous Education* there-
in; By Reducing it to the Condition of a
Work-house or *Bridewell*.

Written in the Year 1679.

By *J O S H U A B A R N E S ,*
Once an Orphan of the said Hospital.

AN
APOLOGY
FOR THE
ORPHANS
OF
CHRIST'S HOSPITAL.

Those who would alter the Primitive Institution
on of a liberal and ingenious Education there.
and by Reducing it to the Condition of a
New House of Discipline.

Written in the Year 1679.

By JOSHUA BARNES,
Once an Orphan of the said Hospital.

A N

A P O L O G Y

F O R T H E

Orphans of Christ's-Hospital.

I Do not undertake this *Discourse* in any Confidence of my own proper *Abilities*, nor through any prospect of *Vain-Glory*, nor out of any other *Interest*, than that, which naturally attends every well-intended *Action*: But indeed, out of a due Regard to *Truth*, and meer Gratitude to the *Place of my Education*.

When I consider the Happiness of my own Condition, I Praise God, that in *those Days*, he was pleased to Stir up the Hearts of our Governours, to do *so much* and *so well* for *Me* and my *Contemporaries*; and especially, for my own particular, That he has put me in such a way, That I am not only secur'd, in a great measure, from the Fear of *Indigence*; but also, that I am enabled, in some Proportion, even to *Imitate* those great and honourable Worthies, who *Fed*, and *Cloathed*, and *Cherished*, and *Provided* for me, while I heartily plead for the Continuance of the like Favours to my Successors.

For this I magnifie God Almighty and Rejoyce in his Goodness, who alone does Good, and is the *Fountain* and great *Example* of all Good. But on the other Hand, it Grieves my very Soul, and Wounds me with Pity, when I behold a *Worse Fortune*, threatening my poor Brethren: When I see my self indeed safely arriv'd at Shoar, but the rest of my Brethren in apparent Danger of a woeful Shipwreck: When I observe those *Streams*, which are to make Glad the City of our God, diverted from the thirsty Orphan, or muddied and defiled with the ungenerous *Tamperings* of self-ended *Mismanagers*: Who are so bold, or so weak, as to dare to Exclude any, when God Calls all to Drink; or dare put *Limits* to God's *Unbounded Mercies*: When indeed I find *Paradise* Contemned, and the *Tree of Knowledge* Interdicted, and *Digging* and *Delving*, and *Spinning* prefer'd, as the most useful way of *Education*.

An Apology for the Orphans

Suffer me, *Worthy Governours*, I beseech you, suffer me to speak, what the *Truth* commands me, and indeed, what by the Blessing of God, your own *Liberality* hath enabled me to speak unto you. Think not, that like an *Undutiful Child*, I use the *Tongue*, you have *Given* me, to contradict you, and employ that *Learning*, you have *Taught* me, to your Displeasure. I do not think *many* of you are here concern'd; but if *any*, I shall endeavour to Obviate your Objections, and to set my *Arguments* in a true *Light*.

A *Prisoner*, that speaks in his own *Defence*, ought not therefore to be accounted a *Rebel*; and a *Child*, who desires his Father to examine the *Truth*, before he *corrects* him, is not thereby esteemed *Undutiful*. And, if it is permitted for *These* to *argue* with their *Magistrates* and *Parents*, only to avoid a *Bodily Trouble* or *Punishment*, how much rather ought We to be permitted to speak, or since we cannot our selves, how much rather ought our *Advocates* to be Heard for us; when we are in Danger of being deny'd, the *Cultivation* of our *Minds* by *Learning*, and that too, without any Fault of Ours? How much rather may we be allow'd the *Liberty* of *Appealing*, when our *Foster-Fathers* are even ready to *Disinherit* us of that *Patrimony*, which belongs to our *Souls*; to deprive us of the Food of *Knowledge*, and of the Apparel of *Wisdom*, without which Mankind, is more *Naked*, than the *Beasts* themselves, and tho' entertain'd with most delicious *Viands*, is but filling himself with *Husks*, rather fit Company for *Swine*, than for *Rational Creatures*?

It may be allow'd, That I, who have experienc'd, and tasted the sweet of this more *Liberal* sort of *Education*, should now commend it on behalf of others, and endeavour by all lawful means possible, that my *Successors* be not depriv'd of so valuable a *Privilege*. Neither, as I said before, Do I this for any *Advantage* to my self, save only the *Comfort* of doing well; but out of the same Principle of *Charity*, which moved you and your *Worthy Predecessors* to help me and them. I am now indeed out of the *Rule* of your *Care*, tho' still under the same Good Providence of God: For in whatsoever *Condition*, or *Dispensation* I am, or shall be, 'tis the Divine Goodness, that still supports and provides for me. And indeed, while I enjoy any thing, which my former Allowance from *Christ's Hospital* enabled, or occasion'd, me to obtain, I shall acknowledge, That I am so far still in your *Pension*; but tho' I have now acquitted you of all further *care* and *cost*, I have not yet acquitted my self of the *Acknowledgment* and *Thanks*, which I shall ever *Owe* to you, and which in part I am now endeavouring to *Pay* unto you.

And truly, since my poor Brethren are as yet unable to express their *Thanks*, or to implore the Continuance and Enlargment of your

your *Favour*, I am the bolder to do the *Latter* for them, and the *Former* on both our behalfs. For *my self* and *them*, next to God, I heartily *thank* you, for what we have received; and for *them*, I beg of you to enlarge your Bowels, and to continue your wonted Goodness. And since God has promised, and you also your selves expect a Reward for what is done unto these Little Ones in his Name, and for his sake: I doubt not, but that even I also, thro' the Mercies of my Gracious God, may hope for a Blessing; tho' I do only at this time produce a few Words on their behalf.

There is no Man, I think, that pretends to have a *Soul*, who will not readily acknowledge the *Body* of Man to be the least Noble Part of the *Two*, and the *Soul* to be of far greater *Excellence*, and that on good Reason. Because our *Body*, tho' it has the advantage, even in shape above that of other *Animals*, is notwithstanding but of the same *Nature*, *Contexture*, and *Qualities* with them: But our *Soul*, tho' vastly impair'd by *Original* and *Actual* Sin, is however, even yet a faint Resemblance of the Divine Nature; as may be gather'd, not only from its *Incorporeity*, but from its *Powers* and *Faculties*, whereby, in a rightly-instructed Person, it is able to Conquer, and Baffle, and Despise the *World*, the *Flesh* and the *Devil*; to resist *Temptations*, to Laugh at *Pain*, to Bear and Forbear; to storm Heaven by Prayer, and to take it by force; not to particularize, how vast its *Memory*, how strong its *Imagination*, how comprehensive its *Knowledge*, how sharp its *Fore-sight*, how boundless its *Will* and *Desire*, how *Refin'd* and *Elevated* its *Joy*, how *Vigorous* and *Lofty* its *Hope*, how *Ardent* its *Love*, how *Resolute* its *Faith*. And certainly, if the *Soul* be the Nobler Part, it follows hence, that it requires the greater care to be bestow'd on it and that, by consequence, whatever may conduce to the *Advantage* thereof, ought to be more highly regarded, and more heedfully pursued, than what may respect the *Body* only. Hence it is, That *Wise* and *Good* Men have ever thought the *Profession* of true *Wisdom* to be the most *Free* and *Ingenuous*, and all other *Trades*, or *Professions*, however useful otherwise they may prove, to be but *Slavish* and *Ignoble* in comparison thereof. The greatest Profit, that arises from *Merchandize*, is to procure Riches unto our *Selves* and *Country*; tho' it is confessed, that the usual Design of most particular Men, is to make *themselves* Rich, and their *Country* only by Accident, and in the *second* place. The same is the pretence of all *Trades* whatsoever, to get *Money*, and consequently *Food* and *Apparel* and other things belonging to this *Life*; which, when all Men endeavour after fairly, includes the Wealth of the Community, as much as respects their outward Condition. And this, I acknowledge, is a good and laudable Design, if in its right place,

place; that is, if succeeding that more *Ingenuous Trade*, which is to improve the *Soul*, and cultivate *Reason*, and principally regards the *Life to come*; which are Matters of infinite greater Importance.

But you'll say, *Poor Children* are fitter to be brought up to *Work*, than to be puffed up with *Learning*. In answer to which, I might ask these few *Questions*, Whether *Poor Children* are not of the same Nature with *Rich*? * *Have not we all one Father? Hath not one God created us? Did † not He that made the One, make the other? And did not One Fashion them both in the Womb?* Again, Whether God doth not usually give unto *Poor Boys* as much *Wit, Wisdom, Grace, Discretion*, and other *Abilities*, as He gives to the Children of more *Wealthy Men*? Believe it, The Gifts of the *Holy Ghost* are not to be purchased with *Money*; And, God is the God of the *Poor*, as well as of the *Rich*; nay, in a peculiar manner, He delights to call himself a *Father to the Fatherless*, and a *Judge of the Widows*, A *Friend to the Friendless*, and a *Defender of the Poor and Needy*. Let us hear what the * *Apostle* says, *Hath not God chosen the Poor of this World, Rich in Faith, Heirs of the Kingdom, which he hath promised to them, that love Him? But ye have despised the Poor.* Moreover we see, That to whom He denies *Riches* and *Honour* and the like, to them he usually grants the *Blessings* of the *Mind*; as on the other hand, He gives these more sparingly, where He makes a more plentiful Allowance of the *Other*. And indeed, it is very *reasonable*; that it should be so, that the *Abundance* of those may supply the *Defect* of these; that *Wisdom* may engage *Bounty*, and *Bounty* may encourage *Wisdom*. And beside, it is *Natural*, That while *Wealth* and *Plenty* do usually render Men *Proud, Negligent* and *Careless*, *Poverty* whets and sharpens *Industry*, and gives an *Edge* to *Invention*, and compels to study hard; because the *Poor* are like to have no other *Portion*, but what they may hope from their own *Diligence*, when others are apt to remit of their own care, as trusting to the assistance of *Friends, Wealth* and *Favour*; and this is so notorious an *Observation*, that many *Wise Men* have therefore call'd *Poverty* the *Inventress* of all *Arts* and *Natural Improvements*, *Paupertas extudit Artes.* And *Theocritus*,

† *Idyl.* 21.
v. 1.

Ἄ Πενία, Διόφαιτε, μὲναι τὰς τέχνας ἐγείρει.
Αὐτὰ τῷ μὲνδοιο Διδάσκει λῆξ.

'Tis *Poverty*, my *Friend*, improves the *Arts*;
And *Working Thoughts*, and *Studied Wit* *Imparts*.

The

The Comick Poet *Aristophanes*, in a certain * *Drama*, brings in * *Plutus* Fol. 23.
Poverty, as a Person, excellently defending her own Cause, and saying, That 'tis *She*, who *Plows*, *Tills* and *Manures* the Land; *She Builds*, *Sails*, *Fights*, and in short, is every way far more serviceable and *Industrious*, to the Advantage of the Community, than *Plutus*, or *Wealth*, who corrupts the *Fidelity* of *Admirals*, and *Generals*, and other *Officers*, *Civil* and *Military*, who creates *Treason*, and *Rebellion*, and brings in *Pride*, *Vanity* and *Luxury*, *Debauchery*, *Diseases*, *Murders*, *Security*, *Idleness*, and other *Mischiefs* innumerable. And here that Grave and Golden-Mouth'd Father must not be omitted, who to the same purpose, and in Imitation of *Aristophanes*, says thus, * *Ἰσὺς δὲ, ἵνα σαφές, ὅτι ὁ μὲν Πλούτῳ τοῖς μὴ προσέχουσιν πονηρίας εἰσὶν ὑπερέτης· ἡ δὲ Πενία, φιλοσοφίας ἐστὶ μήτηρ καὶ ταῦτα δεικνύσκει· ἔχουσιν ἡμεῖς τὰ πράγματα. Πόσι τῶν πλεόντων εἴη συνέλωτες τε καὶ φιλοπρωτότεροι, καὶ τὰ σώματα ὑγιανότεροι, τῆς Πενίας αἰσίοις καὶ τῶν πένητων καὶ τῶν ψυχῶν διορθούμενοι;* That is, *For you know, You know plainly, That Wealth to those, who have not a Care, is an occasion of Evil; but Poverty is the Mother of Philosophy: And this evidently appears every day. How many of the ordinary sort are of better Parts than the Rich, and of better Lives, and of better Bodily Health, gaining all this Advantage, both to Body and Soul from their Poverty?*

I would further ask these Objectors, Whether *Poor Children*, of good, promising, Parts, ought not to be encouraged proportionably to their Deserts? They, who think it enough to provide only what is just absolutely necessary, for the *Poor*, and for all alike, are neither *Just*, nor *Charitable*: Not *Just*, because they allow no more to the *Well-deserving*, than they do to the *Ill-deserving*, or *Un-deserving*: No more to the *Brisk* and *Ingenious*, than to the *Slothful* and *Stupid*: No more to the *Good*, than to the *Bad*: Nor are they truly *Charitable* to the *Poor*; in that they take a Course, as much as in them lies, not to mend their Condition, but to keep them always *poor*, and to make that a *Life* unto them, which was but a *Circumstance*, by confining them to a State of meer *Slavery*: And, as if themselves were of another Nature, allow no manner of difference among those, whom the Hand of God hath placed in a low Station, whatever Note of *Eminence* the same Hand has Impress'd upon them, or whatever *Graces*, *Merits* and *Vertues* shine in them.

The *Barbarous Turks* and *Mahometans* have a better Principle among them, than this of our *Narrow-soul'd Christians*: They Honour *Vertue* in the poorest Person: No Man, that eminently deserves, can miss of *Preferment* with them: At least, there, the *Poor* have as free an Access to *Promotion*, as the *Rich*. But on the contrary, these Men, as much as in them lies, Oppose themselves directly to the

* Pſal. 68.

† 10.

† Ibid. v. 4.

|| Pſal. 111.

v. 5.

* Deuter. c.

28. v. 5.

† Pſal. 112.

v. 2.

|| Pſal. 12.

v. 5.

to the Promise and Providence of God. He Promises, of his * Goodness to provide for the Poor; † He is a Father of the Fatherless, and a Judge of the Widow, God in his Holy Habitation. || He hath given Meat, and will ever give Necessaries, to them that fear him. He will bless them abundantly * in their Baskets, and their Store; and promises, † that their Seed shall be mighty upon Earth, and that the Generation of the Upright shall be Blessed. And again, || For the Oppression of the Poor, for the Sighing of the Needy; now will I arise, saith the Lord, I will set him in safety, from him, that pusheth at him.

However these rigid Masters have no such tender Considerations for their Servants; they make no Difference, whether they be Good, or Bad, or Towardly and Witty, or eminently Industrious and Ingenious, or Candid, and Humble, or of tender Complexion, they mind it not, but use all alike; nor will they give the most Hopeful and Docible any more, than to others of the same Degree. They shall have Food and Rayment, and that perhaps, if some might have their Will, but just enough for the meer Necessities of Nature; they will Teach them tolerably to Write and Read, and with this small Stock they shall presently be sent into the World, tho' in a far worse Condition, to poor, hard, laborious Trades, and many times to Merciless and Cruel Masters: When perhaps their Abilities rather extended to the University, or their tender Bodies were incapable of such Hardship. Men usually deal more favourably with their Dogs or their Horses, and according to their Worth, and Use, give them better and more liberal Allowance. I'm sure, they, who do thus, are very far from imitating the Goodness of God, who, || as the Psalmist says, Raiseth up the Poor out of the Dust, and lifteth the Needy out of the Dunghil; that he may set him with Princes, even with the Princes of his People. On the contrary, These Men, after a few small Drops of their Charity, send the Poor again to their former Dust, and leave the Needy upon the Dunghill, that they may set them among Beggars, even the Refuse of the People. Nay, however their Charity may be beneficial to Some, they yet certainly Rob and Injure Others, whom they deprive of that more liberal Education and Allowance, of which as their own Good Parts made them most capable and worthy, so the Original Constitutions of the Hospital had allotted the said Advantages unto them, as well as to Others, their Predecessors.

Alas! alas! It is well known, That God Almighty has dealt more plentifully and bountifully with them, or else they had never had such Affluence. If they themselves have mis'd of Learning, let them be Content with their own Portion, and by no means Envy that to Others, who are capable of it, and for whom, without their Hindrance, it is provided. They should, like Honest and Worthy

Pa-

|| Pſal. 113.

v. 7. & 8.

Patriots, Act, as in the sight of God, without *Envy*, or *Partiality*, or *Niggardliness*, dispensing their own *Charity*, as they please; but by no means attempting to divert the Streams of other Mens *Charity*, after their own *Fancy*, or *Humor*.

The Rule of true *Charity* is, To be ready, as we have Opportunity, to do Good unto all *Mè*n; but especially to those, who are of the Household of Faith: That is, to the Good, *Vertuous*, *Religious* and *Well-deserving*; and in all such our Dispenfations, to have a special Regard to the *Glory of God*, and to the *Good of the Publick*: Not to condemn profitable Members to *Poverty* and *Obscurity*; but to contribute to their Promotion so far, as to fix them in the Eye of the World; that their *Vertues* may be seen, and their *Abilities* employ'd to a good purpose.

This was evidently the Design of King *EDWARD VI.* our Royal Founder, of Gracious Memory, and of other our excellent *Benefactors*, who concurr'd with Him, not to Erect a *Bridewell*: For then, Where are the *Work-Houses*? What is the *Work*? What are the *Trades*? Who are the *Work-Masters*? Where, and what are the *Materials*? None at all: On the contrary; here are *Writing-Schools*, and *Reading-Schools*; here are *Grammar-Schools*, nay *Musick-Schools*, and *Mathematick-Schools* Founded and Appointed; which is a plain Indication, that this House was Originally design'd, for a more Noble *Seminary*, and as it were a *Furnace*, to melt down, and to new-mould the Sons of decay'd Families, and to set them up again, in as good a plight as formerly. Have not we known many *Aldermens* Sons, and *Governours* Kinsmen bred up here? Have not the Children of many Eminent Citizens, upon the Decay of their Parents, found a Refuge here, and by God's Blessing a Reparation of their Ruines? And since Humane Affairs are so slippery, why may we not think, That some of those, who now *Govern*, may be in time *Governed*, in their *Successors*? And, why may not some of those, who are now *Governed*, by this liberal *Education*, and the Blessing of God thereon, arrive at length, to such a Condition, as to become themselves *Governours* and *Benefactors* to this *Hospital*? I doubt not, but there have been *Examples* of both kinds already, and there is no Reason, why we may not expect many more; unless the *Illiberality* of the present Age, do put a Check to the *Forwardness* of so many hopeful and ingenious Children. However we see, That it was the full intent of our Founder and first *Benefactors*, That *Citizens* Children might, upon the Failure of their Families, have the same Advantages here, as otherwise they might have had, or expected, from their *Natural Parents*; Namely, that according to their several

ral Capacities, some should be fitted for *Merchandize*, some for *Factoring* and *Navigation*, some for *Trades*, and some for *Universities*, as their several *Natures* and *Dispositions* should encline them most.

* London

Printed 1557.

And these are the very Words of that *Antient Book*, * Call'd *The Order of the Hospitals*, **That such of the Children, as be pregnant, and very apt to Learning, be referred and kept in the Grammar-School, in hope of Preferment to the University; where they may be Vertuously Educated, and in time become Learned and Good Members in the Common-Weale.**

But then it may be retorted, *If they intended so, why have they not left sufficient?* This, in my Opinion, is an unhandsome Question; to which I need only to make this Reply, That if our *Ancestors* had *Done all*, We had had *nothing to Do*. They laid the *Foundation* and began well; Let us improve upon their bottom; let us promote liberally, what they began so generously; and then there must and will be *sufficient*. I do not say, nor would I be thought so much as to insinuate, That our *Royal Founder* was any other, than a sound and *Orthodox Protestant*. It is well known, That he was a most *Pious, Hopeful, Learned* and *Ingenious Prince*, the *Top and Flower of the Reformation*, and the *Glory of the Nation*, as well as of the *Church of England*; as by *Law Established*: But yet it is not altogether unlikely, that some *Roman Catholicks* might be among our first *Benefactors*; yet, since it does not appear so, I will acknowledge, that this Great Instance of *Charity* was the sole *Work of the Reformation*; and that, if otherwise, however we of the *Reformation* may be ashamed to come behind the *Romanists* in *Acts of Charity*. Was *Liberality* confin'd to former Ages? Cannot the true *Reformed Religion* move us, as much, as their false Lights did them? Cannot the *Hopes of escaping Hell-Fire* produce as good Fruits, as the *Hopes of being brought out of Purgatory*? Cannot the desire of *Pleasing God* be as effectual for the promoting of *Good Works*, as the sottish Opinion of *Merits*? Or shall we confess them to be more Generous in their *Charity*, than *our selves*? I am ashamed to insist on what must needs discover the Weakness of some among Us. But the *Papists* never cease casting such things in our *Teeth*, as a consequence of our opposing their *Doctrine of Merit*; that we have therefore few considerable *Monuments of our Charity* to shew. Altho' I might answer quick and true, That this very *Foundation*, than which

which there is hardly one more Noble (all things consider'd) in the whole Christian World, was in a manner the very *First-Fruits* of the Reformation, and a Work wholly proper to the Protestants, at least as to the Contrivance and Designation, which had no other Mortal Author, than that Godly Young King, directed and influenc'd by the Grace of God, and the Advice of his Holy Bishops. It is Foreign to my purpose, to mention other the like *Fruits* of the Reformation, as Sutton's Hospital in the Charter-House, or *Charreux*; the most Glorious Foundations of King Charles the II. of Chelsey College and Greenwich, with his Mathematical Institution here. For tho' we own, That no Good Works of Man can be truly *Meritorius* with God, *ex Condigno*; or indeed so much as really Good, properly speaking; yet we reckon, That a Good Tree is known by its Good Fruits; and that we cannot shew our Faith any way so well, as by our Works; that therefore we must heartily endeavour to perform all we can, tho' never to Trust in any thing we do; but after all, to acknowledge our selves unprofitable Servants: For if we neglect to do our Duty, to our Power, our Lord at the last Day will not only call us Unprofitable, but Slothful, and even Wicked Servants also. Since then it is our Doctrine, let it also be our Practice, to let our Light so shine before Men, that they, seeing our Good Works, may glorifie our Father, which is in Heaven. As our Reformed Church began with Charity, let us continue it, that we may shew our selves both true Sons of the Church, and also Sons of God.

However some, that call themselves Protestants, still urge, That their Predecessors have not left sufficient. This is not spoken from any good Principle, I doubt. You say, We have not enough to keep and maintain Us, as Scholars in the University: I should think, you spake honestly, if you gave us more.

I am sure, there has been in my time, for some Years, enough for six or seven at a time, to be maintain'd at the University; or however, there has been some Additional Provision, by Means and Methods found out by the Wisdom of the Governours, so as to answer all Occasions, as to the Maintenance of so many; tho' there seldom happen so many to be at one time in their Pay. However, I pray, Let that remain, that has been applyed this way already, and because there is not quite enough, let not therefore all be taken away: For this is neither Fair Play, nor good Logick. We might as well argue, Because the Magistrate is not able to look to the due Execution of all Laws; therefore, pray, What need of any Laws? Ought we not rather all joyntly and particularly to endeavour to keep the Laws?

But some cry out, *That there are enow, and even too many Scholars already*: The Church is *Over-stock'd* and *burthen'd* with them. One would be apt to suspect, that such *Objections* proceed from those, who are no great *Friends* either to Learning, or to the Church. But because many *well-meaning* Minds may be sometimes mislead for want of *Judgment*, or due *Attention*, by the false and sly *Insinuations* of ill-disposed People, I shall not much insist on that point at this time, but endeavour to satisfy any *Honest Man*, who makes use of this *Objection*; knowing, that *Others* will never be satisfy'd without the *Ruine* and *Downfall* both of the *Universities* and the *Church* too: Which yet, I am sure, the longest *Liver* of them all will never see; for *Learning* can never want her *Advocates*, while Men have *Reason*; and God himself has promised, *That against his Church, the Gates of Hell shall not prevail*.

Well then, we'll grant, *That already there are too many Scholars*: It is well, *There are not too few*. But now, if all should be of the *Objector's* Mind, by stopping the *Fountain-Head*, the *Streams* would soon be *dried up*, and so shortly, there would be no *Scholars* either in *Church* or *State*; and then, how bravely *Religion* would be *Taught*, and the *Laws Executed*, and *Atheism*, and *Socinianism*, and *Deism*, and *Heresie*, and *Schism* be *Convicted*, and *Reason*, and *Morality* be *Maintain'd*; we may easily guess, from the great *Abilities* and *Leisure*, that *Mechanicks* have already. They can hardly, however not *freely*, afford time for *Prayer*, and other *Domestick Duties*, or to go to *Church*; which makes them such indifferent *Friends* either to *Prayers*, or the *Church*; and all this, because of the great *business* of their *Trade*, and the *Encumbrances*, and *Cares* of *Life*. And if to all this, they were to add the *Business* of *Preaching*, and *Teaching*, and performing the other *Offices*, now in the *Hands* of *Scholars*, they would find as much *Leisure*, I warrant you, for these things, as they have *Natural Ability*; for as for *Artificial Acquirements*, which is *Learning*, by their own *Rule* they must have *None*. So we see, to what *End* this *Objection* tends, even to the *Destruction* of all *Learning* and *Religion*.

But if this *Argument* is not *levell'd* against other *Schools*, I know not why it is brought in so *special* manner against *Christ's Hospital* only. Is it because that *House* sends so many to the *Universities*? Scarce *Twenty* in an *Age*; not above 18 in 40 *Years*. Never, as I can *Learn*, above *Two* at a time; whereas every *Year*, *Cummunibus Annis*, they put forth other ways at least an *Hundred*. Now of these *Few*, some *Dye*, the rest get *Preferment*, or at least have as *fair a Title* to it, as any other: All obtain a *Competence*: I never knew

knew any quite *destitute*. Why then do they decline to send more? Is it because hitherto they have been able to afford them less Provision than Others? No such matter: As for my time, Two of us went together from *Christ's Hospital School* to the *University*: There we both liv'd, till we commenc'd *Masters* in *Arts*, as creditably, as those of the better sort; many were much beneath us in allowance. We had full *Thirty Pounds per Annum* from *First* to *Last*, beside an handsome Consideration for the extraordinary Charges of both Degrees, viz. *B. A.* and *M. A.* Since my time, I hear indeed, The Allowance has been contracted, I suppose, by those Counsels, which enclin'd to take it wholly away. But is it true, That so notable a Society can no longer afford to maintain *One*, or *Two* at a time, in either *University*, as well at least, as some poor *Parsons* or *Tradesmen*, that make a shift to maintain some *One*, or *More* of their Children at the *University*? Yet God, we see, provides for them, as also for us; and at last is pleas'd to raise some of those poor *Scholars*, above many *Rich* and *Great Men's* Sons, in point of *Learning*, *Industry* and *Honesty*, and sometimes in *Preferment* also; tho' that Matter, we know, is too often now a-days carried by *Favour* and *Interest*.

Now of *Clergy-Men*, every year *Hundreds* die, and every Age *Thousands*, not to say, That many *Young Scholars* die too: If therefore there were not perpetual *Seminaries* of *Youth*, as well *Poor*, as *Rich*, How should their Places be successively supply'd? There is a great difference of *Places*, as well as of *Men's Parts*: We cannot all be Dignify'd Men, nor indeed can we all have *Abilities* alike. Much *Honesty* and *Modesty* will qualify a little *Learning*, and are more useful in the *Church* of God, than *Great Learning* with small *Honesty* or *Piety*: Therefore neither is that a sufficient Objection, that the *Scholars* are not extraordinary. Heavy Parts, with *Diligence* and *Industry*, will proceed with more probability of Success, than far brisker Parts joyn'd with *Opiniatry*, *Debauchery*, *Neglect* and *Securi-ty*; as we may learn from the Fable of the *Snail*, that by double *Diligence* conquer'd the conceited *Hare* at a Race.

But it is further Objected, That the *Hospital* hath not *Benefices*, wherewithal to endow these their *Scholars*, when they have commenc'd *Masters*. This Objection is of no more weight, than any of the former, nor perhaps any thing more sincere: For some of their Children have been, are, and may be, *Fellows* of *Colleges*; nay, in time, *Masters* and *Professors*: Some *Rectors* and *Curates*, some *Chaplains* to Noble Men, or others; Some *School-Masters*, and the like; so that they do not often stand in absolute need of any further Provision from the House. And yet, as I have been informed, there are several

veral *Benefices* in the Gift of the *Hospital* it self; Originally, no doubt, design'd for Young Men of the *Foundation*: They, who alienate them, and give them to Strangers, let them answer it before God. (for that they must do) I accuse None.

It is certain, That several well-disposed Persons have given Good *Living*s to the *Hospital*, to present therewith Children of their own Education: However, to the *Shame* and *Scandal* of Religion, and *Common Honesty*, some *Governours* have so far forgot their Duty, as to make use of their *Interest* on behalf of Strangers, whereby they have prevail'd to obtain these very *Living*s for *Kinsmen* of their own; when at the same time, there have been *Scholars* of the *Foundation* every way more fit and qualify'd for the same. Let such Men have a care, That, while they shew neither *Mercy*, nor *Justice* to others, they exclude not themselves from the *Mercy* of God, and incur his heavy *Indignation* and *Judgments*. Beside all this, Some have given *Legacies*, perpetual *Annuities*, and other *Donations*, and *Exhibitions* to the *Hospital*, to this very end, viz. for the Education of *Scholars*, such as my Lady *Ramsay*, and *Erasmus Smith*, Esq; who, I think, some years since, gave about 100 l. per *Annum* in *perpetuum*, for that use: Besides, He built the present *Grammar-School*, with the rest of that Building, and also the *Counting House*; with sundry other *Benefactions*, of which I have had no particular Information.

Now, if the Right Honourable, the late *President*, Sir John *Frederick*, who re-edified the Hall in that stately manner, We now behold it, did signifie his intent, that the *Blue-Coat-Boys* and *Girls*, should receive their Diet in that Place; as much did they, who Founded and Built the *Grammar-School*, and appointed Masters of *Languages*, design all this for the Education of *Scholars*: And if to *Alienate Church Lands*, is esteemed no less than *Sacrilege*; surely then, to *Alienate* or *Divert* any other *Donations*, which were given and appointed to *Christ* in his poor Members, either for their *Necessity*, or *Comfort*, and *Ornament*, is a *Sin*, and a great one too: For, if what is given to the *Poor*, is accounted as given to *Christ*; then surely, what is taken from the *Poor*, is taken from *Christ* himself, and so such Men become *Robbers* of God; while to the prejudice of these *Orphans*, they serve their own *Kindred*, or any other *Interest*. Our Lord *Jesus Christ* makes no difference between *Himself* and the *Poor*: * *I was an hungred, and you gave me no Meat; I was thirsty, and you gave me no Drink: I was a Stranger, and ye took me not in; Naked, and ye Cloathed me not; Sick and in Prison, and ye Visited me not. And if they, who give a Cup of cold Water to his Members for*
his

* *Matth.*
c. 25. v. 42.

his sake, shall in no wise lose their Reward, How kindly will he accept of those, who Feed and Cloath his Lambs, and Rear them up to Sheep; who cherish his Poor, when Children, and Teach and Instruct them in Religion and Learning, and lay a good Foundation of their future Well-being for ever? Be sure, 'tis greater Charity to adorn a Man's Soul with Learning and Knowledge, and to Support and Assist Him, till he is able to provide for himself, than to Dress a wounded Man, and to bear his Charges, till he is well, as the Good Samaritan did; and yet We see, how well Christ esteem'd of that Service.

If the Exhibitions, given for this purpose, are scatter'd, and difficult to be Collected, Remember, *The Work is a good Work*; and you may well undergo a little Difficulty for his sake, who has promised, that such Workers shall in no wise lose their Reward. The Body of the Governours is of great Authority, and the Clerks and other Officers have handsome Salaries; and besides this, they have all a Title to God's Blessing in proportion to their Care; they have Reason to take some pains. However make a shift, as you have done hitherto; God will Crown your honest Endeavours, and move the Hearts of Men to give still more largely.

But for God's sake, let not the Miscarriages of a Few, prove a Prejudice to Many: Let not the Ill Success, you have had with One, or Two, be your hindrance, or discouragement, in the Prosecution of this good purpose. God gives Grace, when, and where he pleases: If one Crop answer not your Labour, another may.

The Lord Jesus, who Liv'd, and Taught, and Dy'd for our Good and our Example, bore with his Fruitless * Fig-Tree Four long Years, * Luke c. 13. before he permitted it to be cut down. The Good Husbandman v. 7. & 8. should never despair; all Years are not alike, yet he continues to Plow, Sow, Manure and Harrow, leaving the Success to Heaven: Beside, it is unjust, that Posterity should suffer for the Miscarriages of their Predecessors. This was expressly forbid in the Law of Moses; and God says, by the Prophet * The Soul that sinneth, it shall die: The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son. Most certainly, They that Abuse the Pious Liberality of their Benefactors, have a woeful Account to make one Day, without Repentance and Amendment: But yet it must be acknowledg'd, That among so many Sons of Charity, some are Good, and Honest, and Learned; and true Charity will rather Pardon a few Bad, for the sake of the Good, than Punish the Good together with the Bad. God made you his Stewards, his Treasurers, his Ministers of Mercy: He keeps Judgment to himself, for he

* Ezekiel c. 18. v. 4. & 20.

is the Judge of all the Earth. Use your Endeavours, and you will have your Reward; however *Unworthy* the Persons prove, on whom your Favours are bestowed. God could not but know, how ungrateful *Adam* would be, and yet he heap'd his *Graces* and *Gifts* upon him in *Paradise*, while he was *Innocent*. These Children are now all *Innocent*: You are not sure, that any will *Misuse* your Bounty. How then can you justly punish them before they have offend-

I would not have any thing in this Discourse understood, as if I did not allow of those *Honest Designs*, that are for promoting among poor People *Diligence*, and *Labour*, and *Industry*. I know, the *Scripture* enjoines, That they who will not Work, neither should they Eat; and I acknowledge, That there is no better way for the *Publick*, than that All Idle Hands should be Employ'd; and if there be not Work enough, I would gladly find out more; as relating to *Mines*, and *Fishery*, and the continual *Mending* and *Repairing* of *Roads*, and *High-ways*, and the like. I approve highly of *Spinning*, and *Knitting*, and *Carding*, and *Weaving*, and of every thing, which is for the full *Employment* of the *Poor*, and the *Benefit* of the *Publick*: But all Work is not fit for all Persons, nor *Manufacture Trades* for all Conditions, or *Constitutions*. They are all proper in their several Kinds, and the design of *Christ's Hospital* especially, is to be commended in its kind. What is well already, is not to be altered; whatever other good things are to be done. If any more ways are to be found of *Employing* the *Poor*, let them be brought into *Practice*, in God's Name: I am not against any thing of that *Nature*. Only what has already been well order'd, let it not be alter'd, especially for the *Worst*; and whatever else is to be done, as to any other Way, or Method of *Charity*, let all be done with an honest Heart, and a clear *Intention*; in the Fear of God, according to the Doctrine of the *Church of England*, as the *Overseers* will answer it at the last Day.

I desire these Words may be seriously and soberly consider'd in the Fear of God, and that the *Primitive Design* of this *Royal Foundation* may be punctually, and carefully, and faithfully Observed and Maintained; that *Christ's Hospital* may not dwindle into a base and slavish Imitation of *Bridewell*, but rather grow up to the Dignity of an *Academy*; that it may still continue to be the Honour of the City and Kingdom, and an illustrious Pattern of *Charity* to all the *Christian World*.

F I N I S.

A

CATALOGUE of BOOKS

Written by

Mr. JOSHUA BARNES, B. D.

The Queen's Majesty's Professor of the Greek
Language in *Cambridge*. Those Mark'd thus *
are Printed.

I. **D**ivine Poems, *English*, in Five Books. 1. *Kosmocosmia*, or the Creation of the World. 2. A double Poem, viz. of Man's Fall, and Christ's Redemption. 3. An Hymn to the Holy Trinity, with other Divine Poems, Fancies, and Epigrams. 4. A Pastoral Eclogue on the Return of King *Charles II.* with an Heroick Essay on the Royal Exchange. 5. Epigrams MS. 1669.

II. The Life and Death of the Usurper, *Oliver Cromwell*, presented to Dr. *Mew*, Master of St. John Baptist's College *Oxon.* now Bishop of Winchester, Anno. 1670.

III. The Tragedy of *Heracles*, of *Pythias* and *Damon*, of *Holofernes*, and several other Tragedies, *English*, and some *Latin*, wholly, or principally Composed by him, with several of *Seneca's* Tragedies Translated. All these, while at School in Christ's Hospital.

He went to the University, Anno 1672, where he wrote these BOOKS following.

IV. The Warlike Lover, or the Generous Rival, a Tragedy, *English*, relating to the Dutch War, and the Death of the thrice Noble, Loyal, and Valiant *Edward Montague*, Earl of *Sandwich*, MS.

A Catalogue of BOOKS,

- V. * *Greek Poems in Seven Books.* 1. * A Poetical Paraphrase on the Book of *Esther*, with *Scholia*, Printed Anno 1678. 2. An Heroick Essay on the Patriarch *Joseph*. 3. Christ's Sermon on the Mount, the *Creed*, *Commandments*, *Pater Noster*, and other Scriptural Hymns, Paraphrased, in *Greek*, and *Latin Verse*. 5. An Heroick Fancy on *Homer*, with Epigrams. 6. An Heroick Poem on the Death of the aforesaid Earl of *Sandwich*, call'd *Ἀλλοεὶς κρημαχία*, *Greek*, *English*, and *Latin*. 7. *Ἀλεξισυμμαχία*, or a *Cock-Fighting*, *Greek*, and *Latin Verse*.
- VI. * *Gerania*, or News from the *Pygmies*, Printed Anno 1675.
- VII. *Solomon's Song* Paraphrased, *English Heroick*, MS.
- VIII. *Lexicon Poeticum*, *Latino-Græcum*, cui additur aliud *Proprium Nominum*, &c. for the Use of Great Schools, a singular Help for those, who are not perfect Masters of the Poetical *Greek*, to make good *Greek Verse* by; large Folio. MS.
- IX. An Accurate Treatise about *Greek Accents*, of their Use, Variation, Rules, Antiquity, &c.
- X. The *Cambridge Duns*, a Comedy, MS.
- XI. * A Mock Poem on the Ninth of the *Iliads*, and on the Ninth of the *Odyssees*, Printed 1681.
- XII. *Franciados*, a *Latin Heroick Poem* on the *Black Prince*, design'd in 12 Books, 8 long since finish'd.
- XIII. The Art of War, in 4 Books, *English Prose*, MS.
- XIV. *Hengist*, or the *English Valour*, an Heroick Poem, in 4 Books, *English* MS.
- XV. *Landgartha*, or the *Amazon Queen of Denmark and Norway*, a Tragedy, formerly design'd as an Entertainment for their Royal Highnesses the Prince of *Denmark*, and the Princess, now Queen *ANNE*.
- XVI. * King *Edward III.* *English History*, Folio, in Four Books, Printed Anno 1688.
- XVII. *Ecclesiastical History*, from the beginning of the World to the Ascension, &c. *Latin Folio* MS.
- XVIII. Miscellanies, being select Poems on several Occasions, *English*.
- XIX. A Dissertation on *Columns*, of their Antiquity, Use, Signification, &c. *Lat. MS.*
- XX. A Discourse on the *Sibylls*, in three Books *Latin*, MS.
- XXI. * Philosophical and Theological Poems *Latin*, Printed on several Occasions at *Cambridge*.
- XXII. Divine Poems and Meditations for five years, MS.

XXIII.

Written by Mr. Joshua Barnes.

XXIII. * *Euripides*, with *Scholia* and Notes, His Life. Treatises of Theater and Tragedy, 3 Indexes, &c. Printed, Anno 1694.

XXIV. *Pindar's* Life Latin, in 4 Parts, MS.

XXV. *Calendarium Academicum*, Or a Methodical Direction for Young Students at the University, for the first four years: With General Rules of Morality, &c. A Form of Prayer, &c. ready for the Press.

XXVI. *Homeri Odyssea*, cum *Variis Lectionibus*, notis in *Textum*, & *Scholia*, necnon *Accurata Emendatione ipsius Græci Textus*, *Scholorum*, *Versionis Latine*, *Copioso Indice*, &c.

XXVII. Thirty two Lectures on the first Book of *Homer's* *Odyssea* Read in the Publick Schools at *Cambridge*, MS.

XXVIII. Thirty two Lectures on the first Ode of *Pindar*, Read *ut prius*, MS.

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